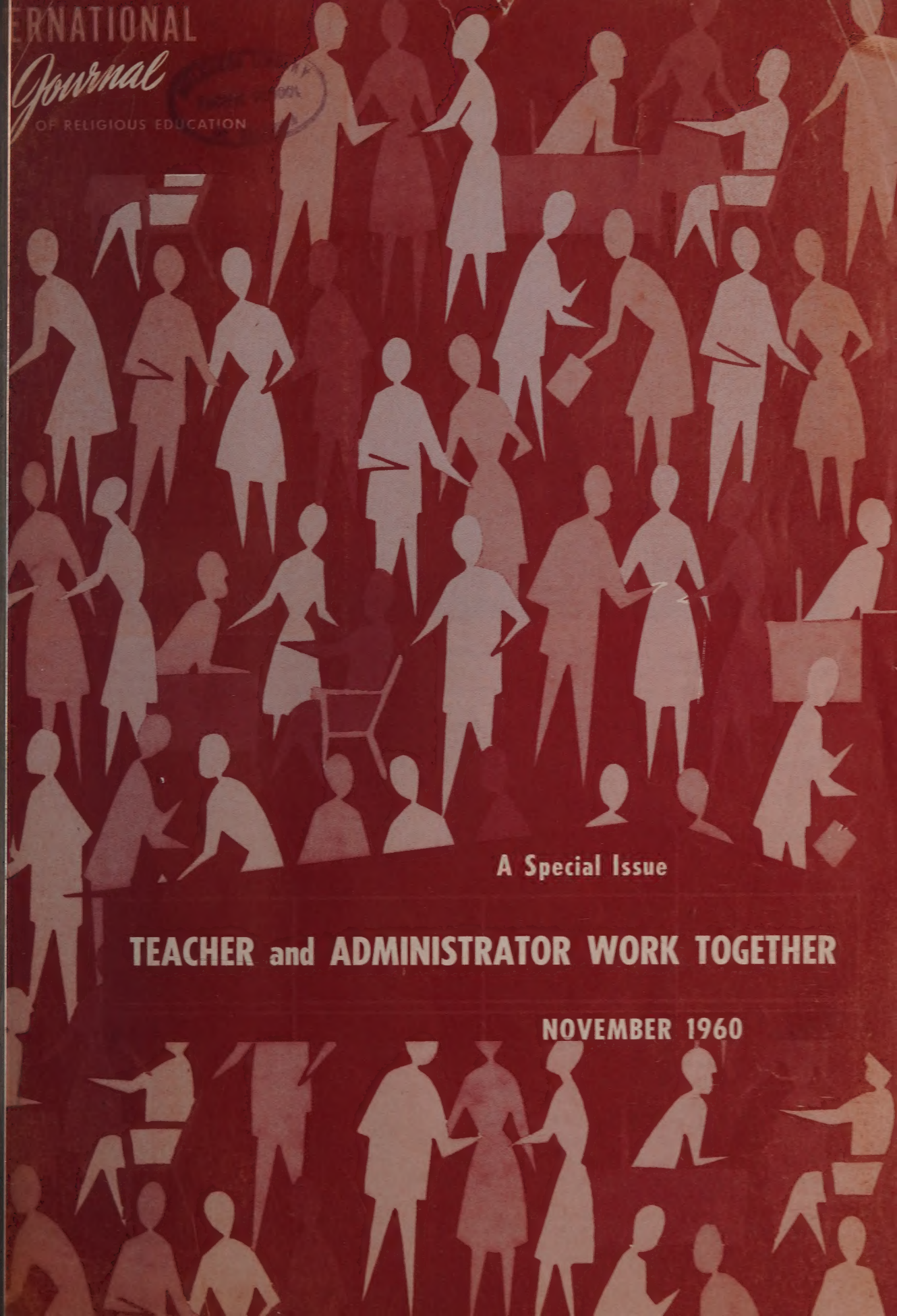


INTERNATIONAL
Journal
OF RELIGIOUS EDUCATION



A Special Issue

TEACHER and ADMINISTRATOR WORK TOGETHER

NOVEMBER 1960



FACING the Claremont Avenue entrance to the Interchurch Center, in New York City, is a large wooden sculpture in high relief, arranged in a formalized tree shape. The linden-wood relief was conceived and carved by the American sculptor, Adlai S. Hardin, of Lyme, Connecticut, a Fellow and past President of the National Sculpture Society. The figures are realistic and easy to identify.

At the bottom is the family, the basic unit in society. In the center is the preacher at a pulpit. At the top are the teacher and her pupils, and nearby a secretary at her desk. From the left are: tailor, draftsman, fisherman, scientist, and butcher. Below are: waitress, miller, postman, charwoman, and businessmen. To the right of the minister are: musician, doctor and nurse, a farmer and his wife, and a carpenter. A construction worker completes the design.

The golden-lettered words, "Whatever you do, do all for the glory of God," are taken from First Corinthians 10:31. They appear in the verse, "So, whether you eat or drink, or whatever you do, . . ." in the chapter in which St. Paul admonishes the members of the Corinthian church to use common sense about eating food. His point is that Christianity is not something separate, but permeates all of life, including routine activities.

A page further on, in the famous twelfth chapter, Paul talks of "spiritual gifts" and says emphatically: "Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are

varieties of working, but it is the same God who inspires them all in every one." He speaks of apostles, workers of miracles, healers, helpers, administrators, speakers in tongues, prophets, and teachers. Some of these categories are still pertinent to the work of the local Christian church today. We, too, speak of administrators, meaning directors of Christian education, Sunday school superintendents, departmental principals, secretaries, and treasurers. We speak of teachers and "helping teachers," worship leaders and musicians, and others with special skills.

Which of these have the "higher gifts"? Some would list at the top the teacher, who has the privilege of leading pupils into a growing knowledge of God as interpreted by Jesus. Some would say it is the leader of worship, who tries to bring the learners into the presence of God. Some would say it is the superintendent, who seeks out leaders and makes their work easier through smoothly functioning administration. Paul would say that all are a part of the body of Christ, and that all are important. "If one member suffers, all suffer together; if one member is honored, all rejoice together."

"All service ranks the same with God," and this is true not only of the vocation by which one makes his living, but also of the way by which he serves God through the church. A store or a kitchen can be a sanctuary if the person working there reveals a genuinely Christian spirit. A church school may be an antechamber to heaven if administrators and teachers, working harmoniously together, "do all for the glory of God."

LILLIAN WILLIAMS

Articles and other materials herein express the views of the writers. They do not necessarily state the views of the Editorial Board; nor do they express the policies of the Division of Christian Education except as they state official actions of the Division. Contents of previous issues are given in the Periodical Key and in the Educational Index of your local library.

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Unless otherwise indicated, Scripture is from the Revised Standard Version

TEACHER AND ADMINISTRATOR

✻✻✻✻ ORIGINALLY the *Journal* Editorial Board had in mind that this should be a special issue on Administration of Christian Education. But as the Board began to plan the issue it had to recognize the fact that building a Christian education program is as much the responsibility of the teacher as of the administrator. The important thing is not that the organization operate smoothly, but that growth in Christian understanding and living take place in the lives of pupils, teachers, and administrators. The purpose of good administration is to make it possible for this growth to take place. ✻✻✻✻ What happens in a church school class is not an isolated program separate from what happens in other classes and in the church at large. It is part of the life of the church. What the administrator does is not an organizational matter alone. It is a part of the ministry of the church. It is important, therefore, that teacher and administrator look at the whole job together and face the needs of Christian education together. Problems go unsolved—even unrecognized—in many instances, because teachers and administrators do not communicate effectively with each other. ✻✻✻✻ By “teacher” we mean all the group leaders in church school, vacation church school, weekday religious education, young people’s societies, adult study groups, music and drama groups, and all who are related to the pupils in learning, worship and service. Often the administrator becomes a teacher in many of his activities. Certainly the departmental superintendent or supervisor fills a double role of teacher and administrator. ✻✻✻✻ By “administrator” we mean the general superintendent, the departmental superintendent in his administrative roles, the Christian education board or committee, church officials, and all others who are responsible for providing the equipment, materials, library resources, space, light, relations with the home and the working conditions which help Christian relations and understanding to develop. ✻✻✻✻ This special issue is not intended to be a blueprint of the details of administration. Rather, it lifts into focus basic principles which teachers and administrators must think about and understand, problems they must face together, objectives all must understand, and provisions that must be made if a church is to have an effective teaching ministry. ✻✻✻✻ This special issue is planned to be used along with other special issues of the *Journal*. “Design for Teaching,” the most popular issue of the *Journal* ever produced, tells how the best teachers go about their work. “What is Christian Education?” the Thirty-fifth Anniversary issue, gives a simple interpretation of Christian education for the whole church and for families. “Christian Growth in Dynamic Groups” is an interpretation of the importance of group life in Christian nurture and of how to develop effective groups. These and other special numbers are listed elsewhere in this issue. ✻✻✻✻ The editors wish to thank the writers of the articles for their excellent cooperation. The readers of the *Journal* are invited to share with the editors their experience and insights in the building and administering of an effective program of Christian education.

RECENTLY I read about Christian workers who "when asked the purpose of their work, respond only by redoubling their efforts."

A captain of a vessel would not generate much confidence in his passengers if he confessed that he was not certain about the ship's course, but in order to get somewhere was stepping up the flow of fuel to the ship's boilers. It is to avoid this absurdity that Christian educators have given renewed attention to the objectives of Christian education. It would be startling to hear a pastor say, "We're not real sure what we're trying to accomplish in our program of Christian education, but take a look at these large, sunny classrooms we have just finished building." Yet sometimes we've been caught in almost as ridiculous a predicament as this.

Denominations, as they have prepared new curriculum ventures, have been forced by inner logic to ask themselves, "What is our church trying to accomplish in its program of Christian nurture?" The answers have not always come easily. Groanings and travail lie behind those slick pamphlets which pour out from denominational headquarters. For, first of all, the captain must know where he wants to go, and then set the ship on its course.

There is one point, however, at which the figure of speech of a "ship" breaks down. In a church, unlike on a ship, everybody is concerned with objectives, and it is important for all the members to understand them and the ways of reaching them. It is not enough that the pastor, the director, and the superintendent agree about the goals of the educational work of the church school. The departmental officers and every teacher must know the "grand design" or there will be pulling and hauling.

It is important to remember, moreover, that the church school is a school of the church, and as such it is the church at work in its educational life with growing children, youth, and adults. One has seen congregations where a distinctive theological, social, and ecclesiastical point of view was represented in the pulpit and in the general congregational life of the church; but in the church school a different point of view was held. Clearly there was poor administration; educational confusion was the result.

Educational unanimity needed

Sometimes within the church school itself there is a great lack of

Understand the OBJECTIVE

by Gerald E. KNOFF

Executive Secretary, Division of Christian Education,
National Council of Churches, New York

"The supreme purpose of Christian education is to enable persons to become aware of the seeking love of God as revealed in Jesus Christ and to respond in faith to this love in ways that will help them to grow as children of God, live in accordance with the will of God, and sustain a vital relationship to the Christian community."

From "The Objectives of Christian Education," a Study Document issued by the Commission on General Christian Education, N.C.C.

educational unanimity. Differences may appear to be at relatively superficial levels. Often, however, the practical issues are rooted in something deeper—a fundamental difference of opinion about what the church school is and what it is trying to do.

One school was committed to broad and comprehensive objectives in the creation of Christian character and responsible churchmanship. But one departmental superintendent was obsessed with giving "cross and crown" awards. Worse yet, his answer to any lag of interest or attendance was the spirited introduction of some new contest or competition to "keep up interest and make things lively." The conscientious director of Christian education talked with this superintendent by day and worried at night without avail, and nearly to her own distraction. The minds never did meet, for the two persons had different goals.

It is not always that the administrators of a school have a creditable sense of direction. Sometimes pastors and directors get so involved in the externalities of education that the teaching staff alone is sensitive to sound educational procedures and to worthy goals. Teachers may be concerned for inner growth, for the experiences which lead to such growth, and for the loving atmosphere which makes growth possible. But a pastor

may be out to win statistical records, or a board of trustees may be more anxious about unmarred varnish than about bruised spirits. In such a setting it is hard for the Spirit of God to work.

New statement of objective adopted

Not long ago, representatives of the denominations, working through the Commission on General Christian Education, sat down to consider what were the objectives of Christian education. A list of eight had been adopted in the late twenties. These representatives made a new list of five. But they agreed that all could be summed up under one supreme purpose, quoted above, on this page.

No one group in a church can make any progress toward such a goal unless it works with every other group in seeking to understand what the words mean and what a program built upon it would be. The administrators, teachers, parents, and even the more mature members of the school must consider the goal together. All should seek to understand it and keep it clear in their work. Discussion should be open and unrestrained among these and other groups in order to achieve common growth and mutual upbuilding in love and understanding.

We might do well sometimes before redoubling our efforts to ask, "What is our objective?"

AN EFFECTIVE ADMINISTRATOR gives careful attention to details, makes cautious selection of personnel, uses creative imagination in planning and evaluation, makes constructive use of the available tools, and has a contagious enthusiasm for the job to be done. In the church his work is conditioned by a Christian perspective and motivation and is directly related to the distinctive mission of the church.

Persons whom the church calls into administrative positions should have the qualities expected of all persons who carry responsibility for its life and work. Good character, Christian graces, and a basic commitment to Christ and his Church should be taken for granted.

The administrator must have a clear understanding of the nature and purpose of the church; it is this which defines and describes the nature and purpose of the work to which he has been called. The teaching ministry of the church has much

can contribute to, or detract from, the church's effectiveness in realizing these objectives. He must not let peripheral schemes to promote attendance or mere demonstrations of his peculiar abilities get in the way of good teaching. A breakdown at the point of administrative detail, such as the observance of schedules or provision of proper equipment, can result in poor workmanship on the part of all other workers. Sometimes this results in complete loss of opportunity with a given person, for persons become the victims of administrative failure. Recently a five-year-old boy rebelled against going to church. He had gone for three successive Sundays and each time someone had put him in the wrong room. His quite natural conclusion was that nobody wanted him, and he refused to go again.

A good administrator must also be aware of the nature of the persons for whom the church's work is done. How they grow, how that growth can be enhanced or retarded, are of con-

practically all curriculum material now are predicated on the idea of home and church working together for Christian nurture.

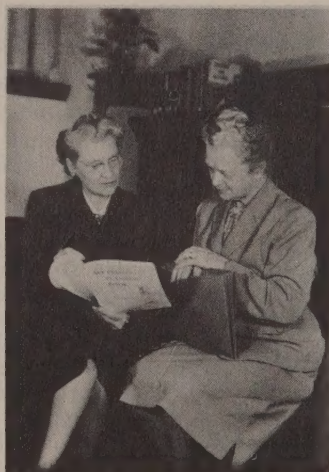
Because of the significance of the total situation in which the pupil finds himself, the administrator needs to interpret to the church the importance of having the proper amount of space, neat and tidy rooms, uncrowded schedules, and the proper tools for learning.

The administrator must have regard for the personalities of the persons with whom he works. His job is not to be that of a manipulator of persons. Nor is he called upon to "run the church school." His responsibility is that of encouraging and supporting the other workers, doing all he can to bring out the best in them, and helping all persons achieve a sense of satisfaction in their work. A friendly smile here, an encouraging word there, a kindly suggestion at another point can do much to improve the quality of the work as well as the esprit de corps. One of his tasks is to encourage workers' growth through participation in schools, conferences, and workshops, and to see to it that opportunities for such experiences are provided.

A good administrator

by Alva I. COX, Sr.

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Church, Akron, Ohio



Take training

The basic training of the administrator should be the same as that of teachers. In addition, he needs to study in the field of his specific responsibility. From others, in books and periodicals, and through conversation at workshops, conferences and schools for administrators he can find many specific helps as well as a broader understanding of the nature of his responsibility. His denomination undoubtedly has a store of how-to-do-it materials. Since these materials are usually written out of the experiences of others who have faced similar problems, he can find much help by studying them carefully.

But an administrator is a person too. If he is to come to his full stature and to discharge his responsibilities well, he must give careful attention to his own growth as a person. One of the occupational hazards of administration is that one becomes so immersed in the details of a job that he fails to give attention to the vertical dimensions of his own life.

There is good religion in good administration, as well as in good teaching. The administrator who gives attention to the nurture of his own soul may discover the validity of J. E. Phillips' translation of II Corinthians 3:5: "It is God who makes us competent administrators . . ."

in common with education in general. But it is distinguished from general education by that which distinguishes the church from all other institutions. All efforts at planning the work and getting it done must be conditioned by what we believe about the church. The administrator, as well as the teacher, must make every effort to understand and appreciate this.

He must be aware of the specific objectives of the church's ministry of Christian nurture—a ministry which, in the Protestant Church, is almost completely entrusted to laymen. He must be aware that administration

cern to him as well as to the teacher. He needs to know that persons learn from the total situation in which they find themselves. Teachers and pupils alike achieve a sense of security if they feel supported by the way the details of administration are handled.

Since growth is related to the sum total of the experience of the learner, the administrator also needs to take cognizance of the part parents play in the Christian nurture of children. Parents, too, are on the teaching staff of his church. They must be helped to carry out their responsibilities as Christian teachers. The administrator has a great advantage in the fact that

Principles of Recruiting



"Meet Bill Hayden," NCC filmstrip

THE ALMOST fanatical search for persons of leadership caliber by the institutions of our society has become a sign of the times. Industry, business, armed forces, educational and social service agencies—all are seeking and training personnel. Volunteer organizations also carry on recruitment and training programs to meet their leadership requirements.

How is the church, in the midst of this competition for leadership, to meet the demands for persons to fill its many responsible positions? It needs officers and teachers for the educational program; specially trained persons to understand and work with children, youth, and adults; clerical and secretarial helpers; skilled administrators and committee members; and men and women to give full-time professional service in the church's ministry.

Let us restrict our thinking here to the recruiting and training of leaders who serve on a voluntary basis in the educational program of the local church. It is possible to suggest only basic principles involved in this process.

Principle 1: The invitation to serve as a lay leader in a Protestant church should be extended with all seriousness and dignity.

We should be "choosy" in our recruitment of leaders. They are the representatives of the Christian Church. Leaders should be appointed as the result of careful selection. In this way the congregation elevates the significance of the responsibility assigned. The church extends a challenge to a person to do the task to the best of his ability despite difficulties

and discouragements encountered. Last-minute, catch-as-catch-can selection of leaders violates the fundamental tenets of the Christian faith.

Principle 2: The recruitment of capable leaders requires a long-range, continuous program of leadership development.

An adequate program for meeting leadership needs contains these key elements:

1. A method to discover members of the church who have background and training that qualify them for volunteer positions of responsibility. A good Christian service registration card should be used. Personal interviews with potential leaders, compilation and interpretation of data, and persistent follow-up must be used to assure results. Long-range cultivation is sometimes needed.

2. A significant interpretation of the importance of Christian education in the life of the church and the responsibility of the congregation, the family, and the individual Christian for the teaching ministry.

3. A recognition of the theory of individual differences in people. All of us have varying abilities that may be put to work advantageously for the church. It is necessary in volunteer service as well as in vocational pursuits to fit the person to the demands of the task. Not everyone can be expected to be a teacher or administrator. But there is other work (secretary, pianist, librarian, assistant, and others) that may be challenging and satisfying.¹

Principle 3: A Christian philosophy of leadership recognizes that no leader "arrives." Therefore it is necessary to

by Loren WALTERS

Director of Leadership Education,
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(United Church of Christ),
Philadelphia, Pennsylvania

build into the program opportunities for personal growth.

In-service opportunities for growth may vary, from reading of leaders' magazines, such as the *International Journal of Religious Education* and denominational publications, to church-subsidized attendance at leadership schools, institutes, and laboratories. Participation in departmental meetings, workers' conferences, local leadership classes, and teaching teams may stimulate and enlarge a leader's ability to serve.

Principle 4: Development of leaders in a local church is a specialized responsibility. To meet it adequately the official board of the church or the board or committee of Christian education should appoint a Personnel Committee and strongly support its work. The first three principles outlined in this article may well become the guiding lights for the ongoing work of the Personnel Committee. Success in the recruitment and training of leaders for volunteer responsibilities in the church rests upon the imagination, devotion, and persistence of the members of such a committee.

¹See "Job Descriptions for Church School Workers." 10¢ per copy; \$1.00 per dozen. Available from Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, New York.

RECENTLY the United States Navy established a new post, that of Special Assistant to the Chief of Navy Personnel for Leadership. Why? Because study had shown that a whole series of problems with the men was rooted in a lack of moral sense—a fuzziness about goals and the real worth of life. The new Navy program aims to train leaders to help men develop stronger moral backbone.

Some of the men had not been to church—we failed to reach them. But some of them had—and we still failed to help them develop Christian goals and understand what life is all about. Why? Because only competent, trained leaders can help children and young people find their way in our complex world. And our churches, even today, do not have full staffs of trained teachers and leaders.

Denominations, individually and working together, are doing research, employing the best planners and writers available to develop more adequate curriculum materials. Note: curriculum *materials*! But curriculum isn't just materials. It requires text materials, plus reference materials, plus the pupils and their efforts, plus the able work of teachers and administrators.

Where do we find leaders who can work out a curriculum of experience, learning, insight, commitment, bringing together both materials, boys and girls, and men and women? They don't come ready made. They come out of reading, study, experimenta-

tion, training classes, workshops, and regular teachers' meetings.

We see the issues right in our own churches. We have discipline problems. We have families without prayer. There is much "biblical illiteracy." Young people drop out of church life. There are wide gaps between what people say they believe and how they work and live.

The word "leader" is little used in the New Testament; but we may use it, as long as we understand it as the New Testament "servant"—"servant of the servants" of Christ.

Such "servants" need training, because the *real need* must be met. What do we do about a misbehaving boy? Do we "clobber" him, when his real problem is that he is "clobbered" too often? What do we do when young people drop out? Hammer harder, doing what hasn't proved effective before? Are we sometimes "the blind, leading the blind"?

How do we *recognize* the need? How do we know whether we are the ones to meet it? How do we get the skill—the know-how, and the know-why? Leadership training is something we cannot do without.

But how do we, teachers and administrators, respond to the idea that we need training? If we're new teachers, we may be desperate for it. If we've been at it longer, we may think we've "got it." In either case we are likely to cry, "We haven't got the time!"

We're caught, aren't we? We are in the position of having only a

limited amount of time *with* people to whom a great deal of help should be given. Training takes *time*, because deep needs are not easy to recognize or understand—and many of our own attitudes require considerable shifting to fit us for the job. Yet there are so many demands on our life that our own available time is short.

So it becomes partly a question of economy. But training saves time. Training is an investment of present time to economize future time. Training also economizes by helping us to avoid the waste of time in doing the job *wrong*.

Administrators and key teachers must help to build up a "normal expectation" that all the Christian education staff will take training—regularly. This kind of expectancy comes as a result of consistent long-term planning, year after year. When training is accepted as normal in a church and is planned for long in advance, teachers and administrators become less reluctant to give the time for it. In such a program we also find part of the answer to replacement needs that come frequently in our highly mobile society.

Training must have three dimensions: depth, length, and breadth. It must have depth because it is "out of the overflow" that we give help to other persons. Training must reach deep into our own lives and help us as leaders become mature in our own Christian faith.

Training must have length—be kept up consistently—because ability to understand people and how they respond grows slowly, and skill-development takes time.

Training must have breadth because needs vary and the range of skills required is wide.

We must think, therefore, in terms of a variety of opportunities for training. Basic training can be provided in local churches, in classes, through apprenticeship, through in-service training, in guided reading, and in coaching.

Then there is the wide range of institutes, conferences, workshops, laboratory schools, conventions, demonstration schools, skill shops, and television schools. These are already available to most churches—more can be developed as needed.

Many are the ways we can invest time to save time and make more effective use of time given to leadership. Teachers and administrators are a team. But to be a winning team—so that children, young people, and adults can become stronger Christians—we must have thorough, comprehensive, and continuing training.

Why is training needed?



by Elmer F. ANSLEY

Associate Executive Director,
Department of Administration and
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Commission on General Christian
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National Council of Churches

"For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him . . ." (Luke 14:28-29)

BUILDING a tower without careful preparation is not nearly so foolish as attempting to develop a vital Christian faith in persons of any age without regular and adequate planning. As staff members meet one another on Sundays, consult on the telephone, and share in activity and study, some planning and growing will occur informally. But this is not enough. Regular planning sessions are essential.

The key person in the planning is the departmental or divisional superintendent. He must see that well-organized planning meetings are held regularly—at least monthly—and that everyone knows the date well ahead of time. When teachers accept teaching assignments they must understand that these meetings are an important part of the work. Sometimes a departmental superintendent underestimates the willingness of teachers to attend and share in planning, or may not be clear about the value of planning sessions. Teachers and administrators must face together the need for careful planning.

Some time in the meeting should be given to teacher training. In our church all teachers meet together for a half-hour training session before the departmental meetings. We have discussed subjects such as worship, discipline, Protestant and Roman Catholic beliefs, memory work, and lesson planning. For children's workers we have had sessions on storytelling, the use of music, creative dramatics, and the meaning of Easter for children. Youth and adult workers have studied the Gospel writers and the political and social forces in Jesus' day. Half an hour is time enough for opening up a subject and for answering a few questions. Specific applications to classes must be made in the departmental meetings which follow.¹

Leaders of these general sessions have included the pastors, the director of Christian education, the general superintendent, individual teachers, and outside resource persons.

¹In many denominations there is need for a quarterly preview of curriculum materials. Our September, December, and March teachers' meetings are given completely to departmental previews.



Hays from Monkmeyer

Workers plan together

by Barbara NORTH

Director of Christian Education,
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The agenda of departmental meetings should include a preview of the coming unit; a review of resources which are, or can be, available for the unit; discussion and planning for special emphases connected with the unit or with the church year; and a renewed dedication to the common task. Let us look at each of these.

Preview. The teachers should look closely at the purpose of the year's work and of the unit immediately ahead. They need to see the relation of the curriculum for their age group to that for other age groups. A review of the specific content is necessary, for teachers cannot make clear to students something which they themselves do not understand. The group should also discuss the relation between classes and worship and the ways in which these may enrich each other instead of being in competition.

Resources. How many of the flat pictures, filmstrips, and handwork materials which are recommended are already available? Can some of the others be ordered in time? (The meeting should be at least two or three weeks before the beginning of the unit.) What resource books are available in the church library? Are there church or community people who might make a contribution to the unit?

Special Emphases. Many special emphases are for the entire church

school; some, such as the One Great Hour of Sharing offering, a White Gift program at Christmas, and the visit of a missionary, are for the whole church. The superintendent is responsible for sharing the details at the meeting so that teachers in turn can discuss them with their classes. The teachers should definitely help decide procedure.

Dedication. The basic reason for Christian teaching must be stressed. Teachers should remember that they must grow as adults if they are to help others grow.

As a superintendent conducts his teachers' meetings, so his teachers are likely to conduct their classes. If he respects their need to ask questions, share problems, make suggestions, or present new ideas, his teachers will know how to accept questions and suggestions from their classes. If he "tells" them, they will "tell" their students. Some superintendents divide the preparation for the meeting among the teachers, making each responsible for presenting one of the topics for discussion. Ignoring the fact that his teachers have skills and ideas that should be shared with others, in the end will cost the superintendent his staff's confidence and loyalty. A pleasant, patient, friendly attitude toward the teachers will help them become members of a team.



Leaders, too, are persons

Hays from Monkney

by Mildred C. WIDBER

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EVERY thoughtful administrator knows that his task includes far more than excellence of administrative detail. He is aware that every teacher needs to be in a situation that releases the best use of his abilities and talents. He understands that there must be stimulating opportunities for teacher growth. He is eager to support and encourage each teacher in his task. How shall he fulfill these varied demands of his administration? The following suggestions may offer some clues.

Know the staff as persons. Staff relations must be personal. Each leader should feel that the administrator is concerned for what is happening to him as a person in his teaching task. An early fall afternoon and evening retreat offers a time and place in which warm personal relations among all leaders may have a start. There is time to play together, to laugh, to sing, to worship, and to take a "look ahead." There is time to make clear necessary administrative detail. But the emphasis is upon the task of Christian nurture and education to which all are committed. This task needs the most prayerful and dedicated effort of each one, and of the group—it is a task to be done together. It is the privilege

of the administrator to make such a retreat possible.

Know the particular abilities of each leader, and make it possible for these to be used to best advantage. A true story illustrates this need. Two junior high classes met in separate rooms. Class A had a teacher gifted in art expression. The pupils in her class were using large surfaces for free painting, illustrating the main themes of their course. Class B had a teacher gifted in stimulating discussion, reports, and outstanding notebook work. The pupils in his class worked at desks, needing much less room than those in Class A. Yet Class B had a room twice as large as Class A. Observation of these classes suggested several desirable changes: (1) Class A and Class B should exchange rooms. (2) Joint sessions could be planned every six or eight weeks. Students in the two classes could share the progress of their work, and all would benefit from knowing both teachers. (3) Or, the two teachers could plan together as a teaching team, giving students a choice of activity. Groups might exchange activities after a number of weeks.

This incident points to the need for the administrator to know through first-hand observation the situation in each class. In this instance space assignment was related to the use of outstanding teaching abilities.

Consider team teaching. In many churches there are husband-and-wife teaching teams. A couple may teach at any age level depending upon their preference, interests, and skills. The writer has met couples happily working with three-year-olds in the nursery class; guiding the varied activities of

lower juniors; carrying on animated discussion with senior highs. Such twosome offers to the students two adult friends interested in them as persons, a more varied approach in teaching, and the witness of a husband and wife engaged in a common task which they enjoy. Their relationship with one another and with their students gives authenticity to the words they use concerning the Christian faith and life.

Such a team makes possible (above the preschool group) a larger class of fifteen to twenty students. The class may spend part of the period together for discussion or for viewing a filmstrip. Smaller interest groups may carry on various related activities. The young people turn to each member of the team for help and guidance.

Couples report that working together at a task which challenges their combined efforts and talents has made them think concerning *what* they believe and *why*. It has been invigorating and a means of growth in the Christian faith and life.

Group teaching may be possible. Group teaching essentially is team teaching, except that the team is larger. The entire teaching staff of an early primary group, with twenty to twenty-five pupils enrolled, may work together. It is desirable to have a "lead" teacher with experience and skill in working with adults as well as with children. But any group of teachers willing to pool their talents and share responsibility can work together in this way. The team plans for several weeks ahead, usually for the sessions in one unit of lessons. Worship, teaching activities, group

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WE WHO work in the education program of the church have all around us, if not "acres of diamonds," some precious stones—persons with special abilities, experience, or knowledge. These persons are available as "resource leaders" to supplement printed materials, audio-visuals, and the work of the teachers themselves. For example, bringing a missionary into a primary class that has been prepared for the visit can open up new areas of living for the children.

However, opportunities and problems come in the same package. Suppose the church school superintendent has plans for sending a visiting missionary into all the classes on one Sunday morning. What havoc could be wrought!

Plan for best use of leaders

It is necessary for teachers and administrators to plan together as early as possible for the use of resource leaders. On the one hand, when teachers plan to have a visitor in their group, it may be good stewardship to use him with other groups as well. The administrator can arrange this. On the other hand, when administrators have in mind bringing a visitor, teachers need opportunity for advance planning to fit the visit into their program. Clearing with each other also avoids the overuse of some resource leaders and the neglect of others.

At an annual planning conference administrators and teachers can discuss the possibility of using resource leaders and set up some basic principles such as the following:

1. When special resource persons are available, information should be given to all workers as soon as possible.
2. The administrator should think through the possible purposes for the visit of a particular resource person as he considers giving the invitation. When possible, all workers should discuss these purposes.
3. In planning, teachers must clarify the relation of sessions and units to the over-all purpose of the church, thus becoming aware of more than the immediate aim of the session or unit, and of how additional resource leaders might enrich the study.

4. Group leaders must plan to prepare their group for a visitor so that he may be used to greatest advantage.

Planning may include not only setting up these basic rules but also planning for the use of specific resource leaders at specific times. Then the group leader can begin to involve

Use resource leaders

by Mabel METZE

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his group in the preparation and to develop their anticipation. The group can begin thinking of questions to ask, for their concerns and attitude will affect the resource leader as truly as he affects them.

Use leaders directly with group

There are many ways to use resource leaders. Both teachers and administrators should know clearly the purposes they wish to achieve and then plan accordingly.

The resource leader may work directly with the group. Teachers are most likely to seek persons whose contributions bear on the group's work at a particular point. There may be a member of the church who holds a political office and can make a valuable contribution to a study of Christian witness in the world. Certainly the officers of the church can bring helpful insights to a study of the church. A member of the church who travels may visit mission stations or unusual churches and might share the experiences with groups. Many churches have persons who have made special study of the Bible, Christian art or music, symbols, Christian biographies, church history, or other areas in which they can help classes in their studies. In the community at large there may be other resource persons. Administrators can help group leaders and teachers find them.

A resource leader may be used directly with a group even though his contribution does not pertain to the particular subject on which the group is working. After all, life is not always organized into units! Judgment must be made as to whether the values in the interruption outweigh the values of maintaining the order

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A visiting policeman is a "resource leader" appreciated by the children.

Jas. G. Saint, Jr.



WHAT we could do if we only had time!" is the feeling of many persons who work in the program of Christian education. This concern calls us to evaluate periodically the use of the time already scheduled and to explore the possibility of finding more time. Rather than accept the traditional one hour on Sunday morning as the only period for Christian education, many churches have made more time available in various ways.

The "expanded session" is one of the most popular ventures. These sessions are anywhere from two to three hours in length. Ideally, the same leaders are on hand for the entire morning. If this is impossible, one person should head the planning and coordination of the program, with others assisting. The use of music, drama, art, and other creative activities gives the pupils the opportunity to "live with the material" and make the ideas a part of their thinking and feeling. During any morning the activities may be varied enough to hold the interest of the pupils and give them relaxation from a program of merely sitting and listening or discussing.

Some churches, because of problems in space, have to provide two and sometimes three sessions of church school on Sunday mornings. Even so, it is possible to have two sessions of an hour and a half each. The actual time available may be extended by careful planning for the session itself and for the use of time before and after the period. If the same rooms can be used for one age group throughout the morning, a supervisor can help the leaders of the two or three sessions plan so that pictures, room arrangements, and other teaching aids may be set up before the first session and left through the last one. This frees the leaders to work with early arrivals, starting projects before the scheduled beginning time and finishing activities after the close of the session. Leaders are amazed to discover how much extra teaching time can be found when they arrive half an hour early and are ready to start working with the first pupil to arrive. A group of fourth-grade teachers faced the problem of children playing in the hall instead of coming directly to their rooms. The supervisor promised that if each teacher was in the room

ready to start activities at least fifteen minutes before the scheduled opening, she would be in the hall to see that the children went to their rooms. After two Sundays the teachers found that their entire class was gathering five minutes before the hour. The actual gain was more than five minutes, because previously there had been tardiness.

Through-the-week activities may contribute richly to the program of Christian education when well planned and correlated with the Sunday program. Some teachers meet with their classes occasionally on a weekday to continue projects started on Sunday and to strengthen the feeling of group fellowship. "We find a project like this more rewarding than meeting merely for a party," commented one teacher. Special projects for individuals or committees call for use of time outside of scheduled programs.

Children's and young people's choirs are often related to the Sunday program of Christian education. Songs and responses used in church school worship are taught to the choir, thus conserving time on Sunday morning. One church, where the choir grouping corresponds with that of the church school, uses the choirs (not robed) each Sunday in the worship of the department. Some churches plan activities for other children at the same time the choir meets for rehearsal, closing with a fellowship time together.

In many communities churches work together to provide religious training for classes on released or dismissed time from the public schools. Churches not fortunate enough to be in a community providing this opportunity sometimes arrange for regular weekday classes after school or a series of classes at certain times of the year. One church holds a noon day worship service and luncheon for junior and senior high young people once a week during Advent and Lent.

Weekday nursery schools afford a great opportunity to contribute to the Christian growth of children at a formative age.

The summer vacation period is a time neglected by many churches. Even when vacation church school, day camps, or resident camps are planned, the programs are often unrelated to the through-the-year plan for the same pupils. Correlating

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There's more time — use it!

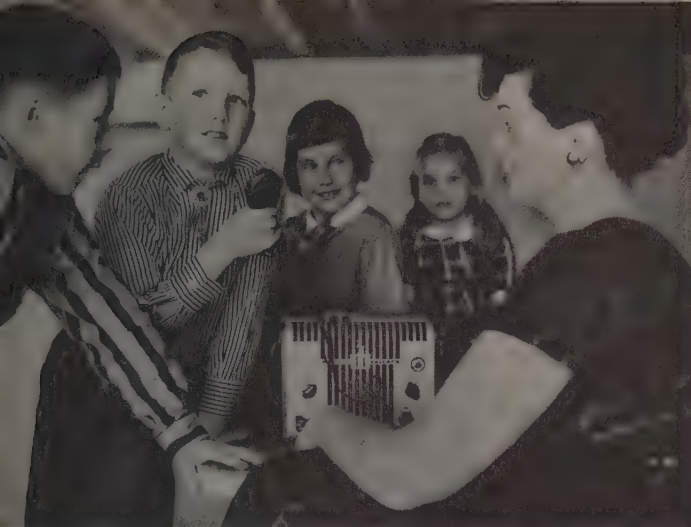
by Winona Arrick CAYVAN

Minister of Christian Education,
East Congregational Church, Grand Rapids, Michigan



"Expanded" sessions allow time for art and other creative activities

Clark and Clark



Mitcham



Hays from Monkmeyer

What resources are needed?

LEADERS AND ADMINISTRATORS should insist upon using them—the denominational curriculum materials. They are as basic as beef and beef stew. These curriculum materials have been created by the denomination for the denomination. No other materials will deal so adequately with the story of that part of the Church and its leaders and missionary heroes. These materials reflect the theological beliefs and doctrines of the denomination. There may be more expensive materials. There are cheaper materials. But it is not likely that there is anything better to meet the needs of your particular Sunday church school.

A curriculum user should not be content to know only about his class of kindergarten children or teen-age girls. He should find out what other classes and age groups are doing. A teacher must have a view of the whole curriculum if he is to understand the material which he and his class are using.

Not only is it important to use the best kind of curriculum materials but it is also important to make use of good supporting materials and resources. Here are five items which can give good support to your curriculum materials: 1) A workers' library, 2) A family library, 3) Audio-visuals, 4) A supply closet, 5) A bulletin board.

1. A workers' library

Leaders and administrators should spend a good deal of time on the shelf—the book shelf. Through a

library such basic tools as a Bible commentary (it's hard to do better than the twelve-volume *Interpreter's Bible*¹), a concordance, a Bible dictionary, and a Bible atlas should be made available. To these basic tools should be added books on church history, theology, worship, Christian education, Christian biographies, Christian art, and the Bible. Library books need to be kept in circulation. If a book gets worn out through use and has to be replaced, smile. An article in the October issue of the *Journal* entitled "Books for Christian Educators" gives information about some of the best new books for leaders.

Gifts of up-to-date, recommended books can be accepted, but a library must not become a dumping ground for dusty, unreadable volumes which for many years have lain forgotten in the attic. Periodicals are important in the library, including several copies of the *International Journal of Religious Education*.

Many public libraries render excellent service to churches in carrying books and magazines useful to them.² Many more would do it if encouraged by the churches.

2. A family library

One of the easiest ways to supplement the curriculum is to provide

¹New York, Abingdon Press. 12-volume set, \$89.50; each volume \$8.75.

²See the article "A City Library Serves the Churches" in the March 1959 *Journal*.

by Wilbur K. HOWARD

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books for all ages for family reading and for use in classes in relation to the curriculum. Friendship Press, of the National Council of Churches, publishes a complete set of world friendship books each year, available through denominational bookstores.

In the October issue of the *Journal* each year an article, "Adventures for the Family Through Books," gives information about new books for all ages.

Many churches have had remarkable success in the use of good religious books.

3. Audio-visuals

The well-equipped church will own a record player and a projector for filmstrips and 2 x 2 slides. Some will want to own a movie projector. Increasing use is being made of the tape recorder. Training in the use of the equipment should be provided for teachers and administrators. In some places churches have trained teen-agers to care for and operate the audio-visual equipment.

An abundance of audio-visual materials is now available. Some are referred to in curriculum materials.

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Why good grouping is important

by Herman J. SWEET

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THE CONTEXT OF CHRISTIAN NURTURE is the whole Church. The community of believers into which persons are to be inducted is both a local fellowship and a world-wide fellowship. Each person must be so related to this fellowship that he "belongs." He must accept others and be accepted. As he participates to the extent of his understanding, capacity, and commitment, he learns by experience and through relevant answers to the questions which his experience makes insistent.

Some experiencing and learning are best accomplished in small groups. A person does not relate to other persons en masse, but rather in intimate contacts through which he comes to know them and to be known by them in some depth. A person in a congregation of hundreds must relate, if he is to be related deeply, to a relatively few persons who can know him as his family and friends know him, accept him, and be accepted by him.

There is one rule of thumb: a group must be of such size that each person may know and be known by every other member. The number which makes this possible differs with purpose, age, leadership, facilities, degree of maturity, and other variables, but we tend to try to achieve it with groups too large and with too little attention to the dynamics of interaction.

The optimum size of groups for various age levels has often been said to be from 15 to 30 for children, each group having a team of leaders; and 12 to 35 for youth, preferably near the lesser number. Adults should have opportunities for face-to-face encounter in groups of 8 to 15. A good general guide may be found in

materials on building for Christian education.

To place persons in gatherings of proper number is not ipso facto to create a group. In groups of proper size the interactions and interpersonal relations will be free to develop. But as Iris Cully says in her recent book, *Children in the Church*,¹ "I," a person as teacher, must be able to meet the 'thou' who is the particular child. If there are so many children in the room that I cannot really know each child, the group is too large." And she reminds us that until a class becomes a group, "The learning of any one of them will be fragmentary, for there is no real interaction of persons. The teacher's first task becomes that of creating a community of mutual understanding out of which learning can come." This requires care in grouping and attention to all the factors which help to create group feeling.

Dividing by age groups was a response to sound educational theory. But the practice unfortunately allowed Sunday school pupils without significant family relations in the church to experience "church" as a succession of peer groups presided over by a parade of poorly related adults. Now it is recognized that in the nurture of the church all small-group experience must be balanced by experience in groups inclusive of all ages. In addition, small groups ought always to be conscious of relation to and responsibility to the church as a whole.

The church should experiment

In the community of believers, each person participates to the extent of his understanding and commitment

Hays from Monkmeyer

with a variety of small-group arrangements. Groups of families, including all children of whatever age, are having exciting experiences of growth. Departments organized, not by school grades or ages, but in groups A, B, and C, each spanning the age range, have proved fruitful because variables such as readiness, background, and interest may be recognized.

The family, the greatest of all groups for nurture, is not graded or departmentalized. Neighborhood children play in great complexity of interaction. The age range is considerable, patterns are always changing, and all the dynamics found in a great variety in personality are at work.

Fellowship in church school and youth groups is enhanced when the adult leaders serve in teams. The first requirement of a team is that its members be well related through knowing and accepting each other, understanding a common purpose, carefully planning together, and fully participating in the group experience. With such a team as a nucleus for sharing and fellowship, members of the group find it possible to know and work with each other with freedom and spontaneity. Less regimentation and conformity are needed. Attention to individuals or to smaller groupings within the larger group is possible. Members of the group have opportunity to relate to more than one adult. For children this greatly increases the possibilities of creative interaction among themselves.

¹From *Children in the Church* by Iris Cully. © 1960 by W. L. Jenkins. The Westminster Press. Used by permission.

A CONGREGATION that seriously desires to work with families in the task of Christian education must ask three questions: *Who* are "our" families—the homes for which we have responsibility? *What* is the responsibility of our church in relation to these families? *How* can we help to meet their needs in relation to our church? Experience indicates three fundamental principles which are important in developing real teamwork between the church and homes.

Answers to our three questions must be supplied by families who are part of the church. The minister, church school teachers and officers, Christian education committee or board, and other official groups and organizations can help. But the answers are never clear enough until parents, and often their children too, are involved in finding the answers.

Representative parents should be on the board of Christian education. The workers' conference will benefit from the presence of a few parents, apart from those already on the staff, who help to keep the church school in touch with the realities of family needs and concerns. Some congregations appoint a Family Life Committee composed of parents and representatives of the various departments of the church. Even the smallest congregation can appoint a "Family Life Superintendent" (or a married couple) who will work with various organizations and the minister to keep the needs and opportunities for a family ministry before the congregation in all its planning.

Parents representative of various elements in the community and congregational life can be invited to a special consultation group to wrestle with the problems of developing home and church cooperation. They can help to identify the needs and concerns of the homes they represent and to plan to meet those needs and concerns.

The first principle in developing a partnership of church and home is to call parents in to help plan the work with families. To act on this principle is to start answering all three questions above.

We must know what families are really like in the area we serve—those outside any church as well as those within our congregation. How can we make contact with them? How can we serve their needs?

How many families are there with preschool children? How many with adolescents? How many with adults only? How many with poor recreational facilities? Are some families broken by death or divorce? Do some

have so much money and such diverse interests that it is difficult for us to make contact with them?

The church school enrollment secretary and the keeper of congregational statistics often can help in a study of the needs of the families already in the church. The minister's pastoral visiting experience and the insights of teachers familiar with the homes of their pupils can help in the development of a clearer picture of all the families the church might serve. A carefully planned survey requires some effort but usually reveals unsuspected information about even a familiar neighborhood.

The second basic principle in developing effective relations between the church and its homes (related particularly to the first of the three questions above) is to be sure to have an accurate and complete picture of all the families our church should serve.

Many of the activities that keep us busy in the church fail to produce positive Christian growth because we are not clear about their real purpose. The purpose is as important as the plan in any program.

We must be clear about our purpose in working with families. Is it to "bring them into the church"? That may be worth doing, but if this is all, it denies our profession that the Christian family is a miniature of the

church in itself. Is it, then, to strengthen Christian relationships and growth within the home? That certainly is worthwhile, too. But is it adequate in terms of the gospel compulsion to live as leaven in society?

If our purpose is to bring the church and its families into closer partnership so that our community may feel the power of Christian love, this requires planning in line with such a purpose. Our church will try to minister both to families and through families.

This calls for repeated review of our work with families. There will be a variety of ways of working with families, in relation to all the phases of the church's ministry, through all its organizations and activities.

The third underlying principle for effective work with families through the church (relating especially to our second and third questions) is that the particular plans we develop in our congregation must relate clearly to the essential purpose of the church.

As teachers and administrators we must keep in mind these basic questions and principles as we seek to plan a program that is relevant to the needs of the families to be served, that will strengthen their ties to the local and the universal Church, and that will enable them to bear effective Christian witness in their neighborhood.



Clark and Clark

by Frank P. FIDLER

Associate Secretary, and Secretary
for Adult Work and Family Life,
Board of Christian Education,
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How to work with families



Childcraft Equipment

by Hamlin TOBEY

Assistant Secretary,
General Division of Parish Education,
Board of Christian Education,
United Presbyterian Church in the U.S.A., Philadelphia

WHAT do we actually desire to have happen to each child, young person, or adult in the church? Is some mystic healing power available to them just because they are present? Are we conducting a program to make it possible for certain leaders to tell what they know? Or do we have as a basic purpose the Christian growth of every individual person? These questions must be faced seriously and answered before a church can decide on the space needed for its program.

Not much space is needed for a leader to transmit facts. But if individuals are actually to learn, to have first-hand experiences, they must have an opportunity to express their thoughts and desires. Adequate space encourages a learner to do creative work, to become involved. What he expresses becomes a part of what he is. Restricted space causes tension and confusion. The learner is confined by others who are too close. He becomes regimented, his activity is thwarted, and he is encouraged more and more to conform. When space is too limited the person is cheated out of expression and learns very little.

Each church must answer for itself what space and equipment it needs.

There is no one formula with a correct answer, but denominational headquarters have materials and resources for helping churches study their needs. No one individual, such as the superintendent, should seek this answer alone. A committee representing the whole church must study the present program, the needs of the community, what the church should be planning for the future, what emphases need to be changed, and then make definite recommendations. This committee should not be appointed merely to meet an emergency when rooms become too crowded. It should constantly study changes in the life of the church to determine the best use of rooms, what new space is needed, and ways to keep each room attractive and well equipped. To avoid the necessity of appointing a new committee, some churches assign this responsibility to the committee or commission on Christian education. When this is done the committee should keep in mind the broad interests of the church.

We are not implying that an addition to the present building is the answer. The answer to our needs may be found in one of these ways:

1. By securing more space by re-

moving old furniture and outdated equipment.

2. By shifting classes and groups to make more efficient use of present rooms. (No room should be considered the sacred possession of any one class or organization!)

3. By adding another session to the Sunday church school. Many churches have three sessions. Before taking such a step we must consider the age to be involved, transportation problems, and time schedules. Church school sessions must not be put on an assembly line. The clock is not as important as what happens to persons.

4. By breaking from traditional patterns. For example, to have sufficient space for children on Sunday morning, some churches encourage their young people to attend the morning service of worship and then come to the church in the late afternoon and evening for study, worship discussion, and fellowship.

If it is necessary to build or remodel, the following should be kept in mind:

1. Every room should be flexible—that is, it should be adequate for different types of activity and different groups. There is no justification for building a room to be used only an hour on Sunday morning. A room that allows 25 or more square feet per pupil for thirty juniors is adaptable for use by many other groups (Denominational and National Council literature give recommendations on the number of square feet needed per pupil and number of people to a room.)

2. Buildings planned in units offer some advantages. Preschool rooms can be together and on the first floor; the youth area accessible with a separate entrance, with classrooms, fellowship hall, and toilets together. This can be an excellent unit for adults also.

3. Proper shape and arrangement are as important as adequate space. To be most functional and economical a room should be square or in the proportion of 5 x 6. This provides more areas for work and expression than a long, rectangular room of the same footage. Sizes of the rooms should vary. This adds to the flexibility of their use.

4. Color, light, and ventilation are as important as the size of a room. The right exposure at certain times of the day can make a big difference to the group using the room. Certain colors give warmth and cheer.

5. Thinking through storage needs before remodeling or building is important. A place for wraps should be

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DOING the same old things in the same old ways has been good enough for too many of us, for too long. This is especially true of the observance of special days. Observances tend to gather halos and defy anyone to change them. But if we are to be true to the purpose of Christian education, the observance of special days must be subject to examination and change.

Observance of special days should result in Christian growth of all who are involved—parents as well as children and young people, workers who share in the direction, and any who form an “audience.” Unfortunately, some observances have been largely in the form of entertainment. Their value is in serious question.

Observances can have value

Many churches, on the other hand, have worked out observances which have great value in Christian education. One church held a unique Children’s Day observance, repeated with some changes in succeeding years. No platform exercises, individual “pieces,” solos, or duets were used. The teachers, administrators, and minister planned together well in advance to make the observance different, and the occasion was a constructive experience for all concerned.

The first part of the program was a worship service led by the older boys and girls. A children’s choir provided the music, and well-trained boys and girls took part in the service. At the conclusion of the worship, the pupils went to their departments; then the superintendent and his committee guided the parents to the departments in which their children were enrolled. The parents saw what was done in the classes.

It was a real “Children’s Day,” and it awakened the interest of parents in the ways Christian education was being accomplished. Some of the parents later identified themselves with the church because of the inspiration which came to them in this program.

Other churches have developed similar types of observances. First parents visit the departments; then the children, young people, and adults all go to the church worship service, which is conducted by the minister, assisted by children and young people. Children’s and young people’s choirs provide the music.

Most churches have persons who can be used in creative ways to make special occasions meaningful; but these persons must first understand

the Christian education purpose of the observance. Many junior and senior high young people are able to give substantial help in writing and producing a play or pageant suitable for use. Some young people have special interest and training in dramatics. Groups of them may prepare the material and arrange the musical background, costuming, and staging. There are materials available for special observances. Ordinarily it is best to use them, but some churches like the creative touch and local color achieved in working out their own materials.

Long-range planning is needed

Planning months in advance for special occasions is normal in well-administered churches. To let oneself become aware that some special day is but a month away, then prepare for it by a hurried search for materials or by asking a choir or de-

partment to plan a program, belies the purposes of Christian education. The best kind of cooperation between teachers and administrators includes long-range planning, which should emphasize the spiritual significance of special days.

Each church should have a parent-teacher organization. This group, with representative pupils added, can well share in planning for observances. Christian Family Week and Christian Education Week especially give opportunity to use pupils and parents in planning.

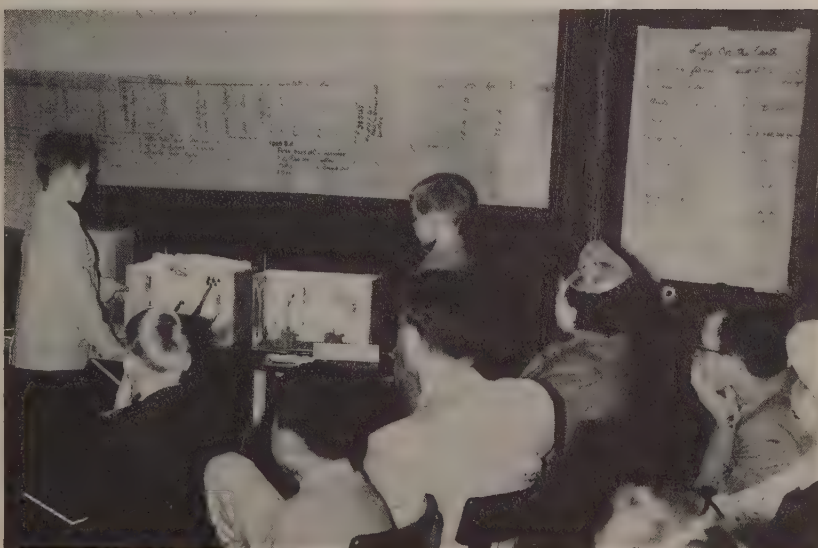
Parents of many children and young people are not in touch with the church; children are sent rather than brought. This fact challenges us to build activities several times a year in which boys and girls bring their parents to a program or demonstration of the work they do in church school. Their work may be presented as nearly as possible as it

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Educational use of special days

by Paul PRICE

Director of Church School Administration and Leadership,
Board of Christian Education, Evangelical United Brethren Church,
Dayton, Ohio



After a worship service led by older boys and girls, parents visited the departments and saw what their children had been doing in class.

Clark and Clark

Records and reports— educational tools

by Loren WALTERS

Director of Leadership Education,
Evangelical and Reformed Church
(United Church of Christ), Philadelphia



The records should show when Mary Jones enrolled, her attendance, and her activity in the educational program.

LEAV K

WHERE CAN I FIND the names and addresses of all the children in my class?" asked a newly appointed teacher in a junior department. Fortunately this information was available, but the new teacher had not been informed of its location or of the process for securing the data.

Through many years of field work experience in churches, I have discovered that many church school teachers are unable to state from memory the first and last names of the boys and girls enrolled in their classes. Shocking? But often the records give little help.

What do cases such as these disclose as to the inadequacies of church and church school records and reports? What influence do these inadequacies in record-keeping have upon the total educational program of the church and upon the spiritual life of the congregation? What effect does the lack of lifelong permanent records of individuals have upon the evangelistic outreach and holding power of churches? Does the lack of a permanent individual record system allow members of long standing to slip away from the church in our highly mobile civilization?

Not all these questions can be answered in this brief article. But it is possible to outline a few basic requirements that may be followed in the planning, setting up, maintenance, and administration of a practical record system that will support the educational program and the evangelistic imperative of a church.¹

The first requirement for an ade-

quate record system is that it focus on the individual as a unique person, a child of God, a human being redeemed by Jesus Christ. We are concerned about Mary Jones, who is unlike all other persons; who is endowed with capabilities for growth as a Christian; who lives at 214 Elm Street, is in the fourth grade at the Jefferson School, has a younger brother and sister and parents indifferent to the church. If we are concerned about Mary as a person we want more than the vague impression of Mary Jones as the little girl with a pleasant smile who comes to church occasionally and who lives somewhere on the other side of the tracks.

Another requirement of a system of records is that it help us know Mary Jones' status in the church school class, in her family, in her school activities, in the community, in the church. For instance, we are interested in Mary's home situation—the names, ages, church status, and occupation of other members of the family. We desire information about her attendance and activity in the educational program of the church, including the Sunday church school, the Brownies, the junior choir. Also desirable is information as to her progress in public school.

A third requirement is that the records and reports give us information about the continuity and permanence of Mary's participation in the church. It is at this point that many church record systems fail. Mary Jones enrolled in the church school at the age of seven, and was entered in the primary department. Does the record system show her progress through the primary department, her promotion to the junior

department, her attendance, her activity in special events or projects. And, most important, is the permanent record form so designed that it will indicate when Mary Jones is confirmed (joins the church), is married, brings her first child for baptism, renders service as teacher or officer, and receives special recognition in community work? A system of records and reports that provides for continuity of an individual record throughout life, or until the person and his record are transferred to another church, can be of great help to the church and church school leaders.

A fourth requirement is that the record system be a force to maintain the unity of the entire educational program. The permanent record of each person should report his participation in all phases of the church program—church school, youth groups, camps, conferences, vacation church school, church membership class, scouting, and leadership positions. Each organization may have its own records, but basic data should be transferred to the permanent individual record card to provide a central depository of information.

If a record system is to fulfill its function as an educational tool, the facts must be interpreted and utilized by the church and its leaders to help them foresee certain trends and to spot strengths and weaknesses. A graph showing the attendance record of the church school in comparison with previous years may dramatize the success or failure of recent effort in reaching people and holding their interest. Statistics showing the enrollment in the various department

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¹For more complete suggestions covering records and reports, see *The Church School* by Paul H. Vieth, Christian Education Press, 1957. \$3.50.

DISCUSSING church finances is somewhat like talking about budgets for individual families. In both instances, needs and habitual (in some cases, prescribed) ways of handling finances vary so widely that it is difficult to discuss practical principles without seeming to interfere in private matters.

Should provision for Christian education be included in the general church budget, or should the program be separately financed? Though respectful of divergent views, this writer believes that the general church budget should include realistic provision for Christian education needs in light of the financial resources of the church. Having a unified budget is an important way of saying that Christian education is one of the central and essential ministries of the Church, not something separate from congregational life.

Should all contributions to various education groups be credited to the general budget, or should groups maintain separate treasuries and withhold all or part of offerings for private use? What about special projects, such as missionary offerings, or money earned? Assuredly the feelings of people must be given due regard. There is strong argument for a group's having its own "pocket money" so that it can move quickly into projects that have a direct appeal to members. These factors cannot be dismissed in the name of efficient administration.

Additional factors of equal validity must be given consideration also. What does the church's program and procedure teach about missionary giving? Is "missionary giving" focused on pet projects of certain groups on certain days, or is it a program of stewardship in the world outreach of the church? Does the organization of the church's finances undergird curriculum and its teaching about stewardship? Do members have an opportunity to think responsibly about the needs of the whole church program, the resources available, and ways of budgeting to meet these needs? How can the education program contribute to the life of the church in this area?

If the cost of the education program and all monies received in its operations are seen as part of the overall church budget, how shall the interest of that program be adequately represented in the budget? Denominational and congregational rules or traditions of organization must be followed. But within that framework the voice of each program unit (class or department, youth

group, scouts) should be heard and its interests considered. There should be some correlation of the budgetary askings of these units so that group representatives and general educational administrators can see and evaluate the range and size of the requests. These requests should be tested in terms of the reality of needs and the reality of church resources (bearing in mind, for example, income anticipated from education program to general budget, size of program, importance of the program within the total operation). From this point on the education personnel must trust in the procedure by which the total church budget is established.

In general, by what means can the budgetary requests of education units and other church groups be evaluated

how the decisions will be acted upon and by which designated persons is essential. Are purchases to be made independently by groups, which are then reimbursed, or is cash to be requisitioned in advance? Are purchases to be made in cash or by charge account? Are monies to be expended directly by the individual program unit, or is a designated central administrative person to act on instructions by the group in terms set by the budget? What are the limits of his powers in interpreting whether or not a given requisition is valid in light of the budget? By what means shall groups communicate to him their needs, and how shall he keep them informed of financial conditions?

There must be a regular time and manner for checking the rate of ex-



Financing Christian education

by **Clinton HENDERSON**

Minister of Education, Central Christian Church,
Lexington, Kentucky

in preparing a budget? This also may be indicated in part by denominational and congregational patterns of operation. Since misunderstanding of these patterns is common, it is important to review and reinterpret the procedures each year at the beginning of the budget discussions. Care must be exercised to make sure that everyone clearly understands the operating procedure. Integrity in following the indicated plan is mandatory. Progress should be reported to constituent groups at various steps in the process so they can understand what is happening. Freedom to evaluate and test the process, its application, and the validity of decisions is important.

Plans for financing the education program are incomplete until they include consideration of ways to carry out the decisions. Agreement as to

penditure against total budgeted amounts, how much longer the budget has to run, and actual cash in the treasury. An educational administrator should be responsible for securing from the church financial administrator the facts for reports to the education program units.

A regular time and way should be provided for all education leaders to study the way monies are collected and distributed and evaluate the worth of this process to Christian education as a ministry of the church. In this way some graphic teaching and learning about Christian stewardship may come about. By having part of stewardship education come functionally in the life of the church, education leaders may help church members to sense that stewardship and stewardship education are integral to the Christian way of living.

Recognition

and promotion



by John Leslie LOBINGIER

Minister Emeritus of Christian
Education, Massachusetts
Congregational Christian Conference

OF COURSE the church school will recognize achievement. But with what kind of recognition? And for what kind of achievement?

Let us consider first the latter question. Recognition ought never to be separated from our aims in Christian education. Whenever we formulate a statement of objectives, it includes such items as Christian character, church loyalty, a consciousness of God, commitment to Jesus' way of life, understanding and use of the Bible, and participation in service activities. In stating objectives people rarely list perfect attendance, ability to recite the books of the Bible, or good behavior. Then, when we give recognition, why do we often base it on items which we do not list among our aims, and forget items which we regard as essential? Any form of recognition should be related to our reasons for having a church school.

Don't misplace recognition

In the light of these considerations, many church schools are no longer willing to give certain forms of recognition. One of these is attendance pins. Pins and other awards are given in recognition of physical presence alone, without regard to achievement of any of the great Christian education objectives. Thus a boy may bedeck himself with many inches of pins and bars, while his life shows no recognizable growth in Christian character. Such recognition is misplaced.

In some circles the pupil deemed to be "the best" is recognized. Each is pitted against others in an effort to excel. But, as Henry Ward Beecher once said, "The call to reli-

gion is not a call to be better than your fellows, but to be better than yourself." A teacher treads on dangerous ground when he presumes to judge the relative degree of religious growth of members of a group.

A third form of recognition is the giving of Bibles. Some say, "If the church is to give Bibles, they should be only for pupils who have attained a given standard or reached a certain attendance record." The Bible then becomes a prize to a limited number. But the Bible is something everyone should own—not as a reward for achievement, but as a help toward achievement.

Another kind of recognition is the giving of awards or prizes with intrinsic value, such as books or games. A weakness in this plan is that it diverts interest from the principal thing to the thing that is secondary, from the Christian experience to a material object.

Find better forms of recognition

Many churches are working toward better ways of recognizing achievement. Leaders look for definite results: hearty participation in service activities, good attendance that makes more important things possible, the learning of fine Bible passages, Christian attitudes, and cooperation in the group. To *all* who make certain progress recognition may be given—not to the best alone, nor to any as a prize.

Recognition may often be between teacher and pupil alone. It is then more intimate and personal than a printed list of students who deserve special honor. When a teacher expresses to a pupil satisfaction in his achievement or character growth—

with no other person present—this can be a significant kind of recognition.

Recognition may be through contact with parents. The most successful church school is one in which teachers and parents develop cordial relations and in which communication from teacher to parents is not complaint, but appreciation; not request, but recognition of achievement by the child—perhaps with parental cooperation.

Group recognition is important. The class is a team—not struggling against another team, but developing a group spirit. Together they worship, engage in a service enterprise, or enter upon a learning project. Recognition is for the group as a whole.

An important emphasis is striving to develop in the pupil an inner sense of accomplishing what is worthwhile, his interest being centered in the experience itself, not in an award, a roll of honor, or a promotion. Can we so teach that we develop a lasting interest in the Bible itself? Can we so conduct worship that the pupil finds satisfaction in worship? Can the study of the church and the pupil's experience in the church result in a feeling of satisfaction toward "our church"? Ultimately the pupil's interest must be in the experience itself. If it is, "recognition" for the pupil has taken a new form; it is inward, not outward.

Maintain normal social groups

Sometimes promotion is regarded as a way of recognizing achievement. Only those who reach a certain standard are promoted. Such a plan involves many difficulties, one being this: if we promote on the basis of achievement, it is logical that we do not promote those who have not reached the standard. Thus the group is divided. The normal social group for children and young people is usually the public school grade. Most church schools begin by grouping in this way, although some use other natural groupings. Since Christian training deals with Christian character, attitudes, and experiences, it takes place best within a normal social group. It seems unwise, therefore, to give recognition in promotion that is bound to result in a separation of those who should be together.

"Promotion," with diplomas and much ceremony, is easily overdone. It is proper that we should recognize achievement and Christian growth. But let us be sure that the kind of recognition we give is itself a help toward the realization of our Christian education aims.

T EACHERS and administrators frequently ask, "What is really being accomplished?" Often they get no answer because they do not know how to evaluate their work.

What do we want to evaluate? Evaluation may focus upon one or more of three important aspects of our work: the program, the process, and the product. When the program is evaluated we look at the organizational and administrative set-up used in Christian education. When the process is evaluated, we size up the teaching-learning or leader-group situation. When the product is evaluated we try to estimate what is happening in the lives of those who participate in the program.

Evaluation is a simple matter to understand, even though it is a hard thing to do. It involves three steps: 1) set the objectives, standards, and criteria that describe what the results should be; 2) describe the situation as it actually is; and 3) compare the two to discover the points of strength, weakness, success, and failure. A fourth step is clearly implied: decide on and carry through measures to improve the situation.

The first two steps give us trouble. On the one hand, we are often in the dark as to what the objectives, standards, and criteria should be. On the other hand, it is extremely difficult to describe the situation as it is. What help is there on these two points?

What is the test of program?

The ultimate test of any program of Christian education is this: Is it a true and appropriate way for the church of Jesus Christ to carry on its educational work?

Is it an authentic expression of the fellowship of love? Are those responsible for it imbued with a deep sense of Christian mission? Is it genuinely at God's disposal in his ministry of reconciliation?

Is it appropriate? Is it ministering to all those within its responsibility? Does it take account of their real needs? Does it provide specific opportunities for growth and change; for repentance, commitment, and action?

But what about buildings, equipment, staff, schedule, and budget? These also need to be looked at, for they, together with the curriculum, constitute the program. But they are to be evaluated in terms of the prior questions about truth and appropriateness.

An institutional self-study is the best way to evaluate the program as



Hays from Monkmeier

Evaluate your work

by D. Campbell WYCKOFF

Professor of Christian Education, Princeton Theological Seminary,
Princeton, New Jersey

it is. It involves the church, and especially the Christian education leaders, in ascertaining the facts concerning every aspect of the church's task in the home and community. Then the program may be looked at for its truth and appropriateness. Self-study is a long, almost constant, process, but it is essential to a healthy church.

What is the test of process?

Are our methods and procedures adequate? They are if they meet two tests: 1) Do they include study—of the Bible, the faith, the church's history, and contemporary affairs; worship; creative expression in music and the other arts; action—witness, service, and social action; the fellowship of the common life and the fellowship of outreach; and stewardship? 2) Are teachers, learners, leaders, and groups thoroughly involved in the above in ways suited to their ability and need? Are the participants really engaged in learning

experiences that are expressions of the church's life, work, and worship?

To discover the methods and procedures actually being used we must check on plans and performance. Plans may be checked in workers' conferences each month or in personal conferences weekly. Performance may be studied in prearranged visits with groups at work and through post-teaching reports from teachers and leaders.

What is the test of product?

What has happened in the lives of the learners? What is it worth? This is the heart of the matter and presents the greatest challenges for evaluation. An approach to evaluation is suggested by the objective of Christian education: "to help persons to be aware of God's self-disclosure and seeking love in Jesus Christ, and to respond in faith and love—to the end that they may know who they are and what their human situation

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Contributions of the professional staff

by Olivia Pearl STOKES

Director, Department of Religious Education,
Massachusetts Council of Churches, Boston



Clark and Clark

THE MINISTER and director of Christian education usually have training, experience, and background that qualify them to make a unique contribution to Christian education and to the whole life of the church. They seek to use their skills to discover talents, abilities, and potentialities of each member of the Christian community. Their aim is to help each member increase the love of God and neighbor, proclaim the gospel, and witness to the presence of God in Christ. In part this witness comes as members give personal service, take responsibility in the community, and win others to Christ.

The teacher teaches much more than he finds in the textbook. He teaches through his own life. Members of the professional staff make their unique contribution, first of all, by being ministers to the lay workers. They help the lay staff so to live that they make a Christian impact on the groups they lead. The church is a mission to those struggling to grow in the faith and to those who have not heard or accepted Christ. Much of this mission must be fulfilled through the lives of lay members. Helping lay persons to be the church is much more important than any schedule of administrative details. The professional staff should not undertake, or be expected to undertake, responsibilities which ought to be carried by members of the congregation.

Help determine and achieve goals

One of the responsibilities of the professional leaders is to help the church determine its goals and then work out policies, practices, and programs to accomplish them. It is not

enough that the church simply accept a statement of aims provided by its denomination, or by denominations working together. Such a statement can be of great help to a church, but it must be studied, discussed in terms of its meaning for each congregation, and thereby contribute to the aim of that church.

A church cannot have a clear sense of purpose unless it understands its theology. The members of the professional staff usually have a background for interpreting theology and its meaning for Christian education. They can help a congregation to state explicitly its faith and the nature of its life together. Interaction between theology and Christian education can be dynamic. Families and church groups can serve to make faith real and can help persons understand problems in the light of Jesus' life and teaching. The professional leaders have responsibility for helping the congregation understand its own nature and its mission in the community and the world. Christian education is the process of communicating the faith and nurturing individuals in it.

Help lay workers improve

One of the major responsibilities of the professional staff is that of helping members improve their understanding of Christian education and also their teaching skills. First of all, they must serve as a leaven among the "priesthood of believers," to help the lay workers grow in their unique ministry. They must come to know personally each member and help him fulfill his own soul's needs as well as render service in the Christian education program.

Some of the improvement can come through in-service training. An effective program of in-service training includes observation of each leader's work, guided reading, consultations, demonstrations, and evaluation of work done. Leaders from outside the church may need to be brought in to give special help in in-service training. Many churches now have an apprenticeship system, in which inexperienced recruits are given formal training in a class, along with supervised practice teaching.

Some of the improvement must come through attending workshops, training conferences, conventions, and institutes beyond the local church. The minister and director of Christian education are the persons to whom announcements of these meetings come. They are the ones who must inspire lay workers to attend. They must see to it that the church makes financial provision for them to attend. Many a Christian education program has come alive and been transformed through the influence of lay workers who have attended a laboratory training school, workshop, or conference.

The professional staff should be in a position to know about the tremendous progress being made by denominational and interdenominational staffs in developing materials and equipment and in experimenting with new procedures. One of their responsibilities is to keep informed and to keep the church informed about new insights and resources. They must challenge the church to provide for the Christian education program the best resources and equipment available, and to inspire members to become competent teachers.

THE RESOURCES available to help leaders and administrators in Christian education are of four kinds: personal, organizational, audio-visual, and printed.

Before any resource is really useful in our work with others, it must become deeply a part of your own thinking. It is suggested that administrators and teachers *together* consult persons, attend training conferences, preview films, read and discuss printed materials, and come to common decisions about the use of these resources. This kind of cooperation develops team spirit, raises morale, deepens the sense of united dedication to Christ's cause, and pays dividends in the form of more effective Christian education for all.

The resources mentioned here are only starters; following any lead will take you further. There is no order of "most valuable"—what is most valuable in your situation is what provides help. That is your exploration, your adventure!

Personal and organizational resources

Personal resources have been mentioned in many of the preceding articles. But let us especially remember these: *Your pastor* is your greatest single human resource; use him well, but conserve his time, for there are many others who seek his help too. *Schoolteachers*, especially in social studies, have training out of which they can offer much help; besides, they are with your boys and girls longer than anyone else. *"Good teachers"* in nearby churches may be invited to visit and counsel your teachers; or you might arrange for (spaced!) visits to their classes. *Your own best teacher* can help other teachers with encouragement and counsel. In using personal resources, keep this in mind: your purpose is to *help people*.

Organizational resources are available through the denomination, especially through *field workers* and *leadership education persons*. They are also available through cooperative work of local and state councils of churches, especially in laboratory schools, leadership schools, workshops, camps, and the like.

Audio-visual resources

Audio-visual resources are in the form of films, filmstrips, and records. The *Audio-Visual Resource Guide*, \$2.95, published by the National Council of Churches, gives committee evaluations of these materials. (See section on A-Vs in Christian Education, in this issue.) The following is a beginning list. Unless otherwise indicated, these may

Resources to help you

by W. Randolph THORNTON

Executive Director, Department of Leadership and Administration,
Commission on General Christian Education,
National Council of Churches, New York

be ordered through denominational publishing houses or other audio-visual outlets.

Films

Here and Now. A look inside a class of fourth-graders. 30 min. Rental: \$6.50. Protestant Episcopal Church, 28 Havemeyer Place, Greenwich, Connecticut.

It Happened in Ionia. What happened to change a confused and unproductive church school to a more effective one. 36 min. Rental: \$6.00. Methodist Publishing Houses.

Filmstrips

How to Organize Audio-Visuals in Your Church. 77 frames. From "Training Kit for Using Audio-Visuals in a Church" series. Produced by Family Films.

Church School Administration Audio-Visual Kit. Complete set, \$21.00 plus postage.

"A Mirror to Myself." (Supervision.) Separately: \$10.00 plus postage. Accompanying 33 $\frac{1}{3}$ rpm microgroove record.

"Plan—for Christian Education." Separately: \$4.00 plus postage. No record; reading script.

"Together We Grow." (Workers' conference.) Separately: \$10.00 plus postage.

Leadership Education Audio-Visual Kit. 10 filmstrips—9 black and white, 1 color. 9 records (78 rpm or 33 $\frac{1}{3}$ rpm); 10 utilization guides and projectionist's scripts; one carrying case. Complete set: \$94.50 plus postage. Individual units:

"Leads to Leadership," \$11.50

"So You're the Superintendent," \$11.50

"The Great Adventure," \$11.50

"The Growing Teacher," \$11.50

"No Two Alike," \$11.50

"As the Twig Is Bent," \$11.00

"How Persons Learn," \$11.50

"The Teacher Prepares," \$10.50

"The Teacher Teaches," \$10.50

"Making the Most of Rooms and Equipment," \$7.50

Meet Bill Hayden, Director of Christian Education. What a director of Christian education does. Color, 33 $\frac{1}{3}$ rpm record, user's guide. \$12.00. (Order from Frank Bear Film Productions, Inc., 3426 Bay Front Place, Baldwin, New York.)

Records

The Child's Widening World. Inside a class of juniors discovering "friends." Sale: \$7.00. One 10-inch 33 $\frac{1}{3}$ rpm record. Connecticut Council of Churches, 60 Lorraine St., Hartford 5, Connecticut.

Printed Materials

The following printed materials will help you. Any denominational bookstore will get these for you and will help you find others:

Books

Christian Nurture Through the Church. By Lee J. Gable, National Council of Churches. \$1.25. Especially Chapter IV, "Principles of Educational Organization and Administration," and Chapter V, "Building the Program."

Leadership Education in the Local Church. By Price H. Gwynn, Westminster Press, \$2.75. Especially Chapter II, "Organizing and Planning the Work," and Chapter IV, "The Workers' Conference."

Encyclopedia for Church Group Leaders. By Lee J. Gable, Association Press, \$7.95. Especially these articles: "What Is the Purpose of Christian Nurture?" "What Is Important About Group Process?" "How Can Church and Home Work Together?" "Educational Organization and Administration," and "Evaluation in Christian Nurture."

Religious Education: A Comprehensive Survey. By Marvin J. Taylor, Abingdon Press, \$6.50. Especially these articles: "The Objectives of Protestant Religious Education," "Group Dynamics and Religious Education," "The Local Church Organized for Christian Education," "Selecting and Training the Local Church's Educational Staff," and "Evaluation of Religious Education."

How to Develop Better Leaders. By Knowles and Knowles, Association Press, \$1.00.

The Better Church School. By John L. Lobingier, Pilgrim Press, \$2.00.

The Church School. By Paul H. Vieth, Christian Education Press, \$3.50.

How to Work with Church Groups. By Mary Alice Douty, Abingdon Press, \$2.50. Especially Chapter X, "Toward More Effective Groups."

The Workers' Conference. By Verdia Burke, Bethany Press.

How a Small Church Can Have Good Christian Education. By Virgil E. Foster, Harper and Brothers, \$2.00.

Leading a Sunday Church School. By Ralph D. Heim, Muhlenberg Press, \$4.75.

A Handbook of Church Public Relations. By Ralph Stoodly, Abingdon Press, \$4.00.

Building and Equipping for Christian Education. By C. Harry Atkinson, National Council of Churches, \$3.50.

Guiding Workers in Christian Education. By Frank McKibben, Abingdon Press, \$1.75.

New Ways to Better Meetings. By Bert and Frances Strauss, Viking Press, \$2.95.

Learning to Work in Groups. By Matthew B. Miles, Bureau of Publication, Teachers College, Columbia University, \$5.00.

Pamphlets

These are available through the National Council of Churches, Office of P and D, 475 Riverside Drive, New York 27, N. Y.

Design for Teaching, 30¢. Reprint of popular *Journal* special issue.

The Board of Christian Education in the Local Church, 10¢.

You Can't Be Human Alone, by Margaret E. Kuhn, 40¢. Gives brief summary of group procedures for church groups.

Sunday School Superintendent's Problem Finder, 5¢. Helps superintendent analyze problems.

Coaching Your Teachers, by Erwin L. Shaver, 10¢. Brief presentation of practical suggestions for helping teachers.

And Gladly Serve, 35¢. Program for enlisting and developing church workers: includes self-rating scales, workers' covenant.

Calendar of Leadership Education Activities for Church School Workers, 10¢.

Manual for Christian Education Week, by Loren Walters, 35¢.

Christian Education Week bulletins, posters, published annually.

Periodicals

International Journal of Religious Education, especially this issue. (Use it for worker-administrator conferences over a period of time.) Also, the following past issues (50¢ each, reduced rates for quantities):

"Education for Mission"

"What Is Christian Education?"

"The Bible—Out of Life, Into Life"

"The Christian Education of Adults"

"Christian Growth Through Dynamic Groups"

"How to Use Audio-Visuals in Christian Education"

Your own denomination has a recommended leadership publication.

Evaluate Your Work

(Continued from page 19)

means, grow as sons of God rooted in the Christian community, live in the Spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope."¹

What evidences are there of such awareness and response in the life of the learner? The evidences are not necessarily the same for every person; different evidences may be genuine and worthy.

How may these evidences be found? The alert teacher and administrator will listen to what the learner says, observe what he does, encourage self-evaluation, visit in his home, live with him in camp and conference experiences, know his schoolwork, and confer with him personally. They will consider prayerfully what the evidence suggests. They will share their findings and evaluations with the learner, comparing notes with him, that all may grow together in the Christian life.

¹See *The Objective of Christian Education for Senior High Young People*, \$1.00. Available from Office of Publication and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, New York.

Records and Reports

(Continued from page 16)

may make clear the need for a realignment of available rooms and equipment. The records may reveal decreases in enrollment and attendance in the youth departments that may reflect ineffective teaching and a consequent need for re-evaluation of the program. In short, records are not maintained for the sake of records, but for the purposes of interpretation and evaluation of program, and for understanding the needs of persons.

A final requirement for a record system is that it be as simple as possible and still serve the purposes for which it is intended. The system should be complete but not complicated. A corollary of this final requirement is the need for a secretary or secretaries to compile and report the necessary data. Teachers may cooperate in this effort, but they should not be burdened with the mechanics of the task.

Individual churches often devise their own system of records and reports tailored to the local situation. Many churches make use of systems provided by their denominations.

Use Resource Leaders

(Continued from page 9)

of the study. If a visitor comes to a class as a part of a total church emphasis, the class may feel a sense of being related to the church and its program. This experience may be valuable. However, if he is "run in" on a class without clearance, the resulting tensions may destroy most of his effectiveness.

Use leaders for teacher training

Another way to use resource leaders is with group leaders rather than with the groups themselves. For example, it is usually better to use nature experts to train leaders of camping groups instead of training the entire groups. As he prepares to teach a unit on the church, a teacher may find it valuable to visit the chairman of the church board. The local high school vocational counselor may be a resource leader for youth workers preparing sessions on vocational choices; he may help them discuss psychological considerations, the use of tests, and principles of vocational counseling. The administrator can work with group leaders to discover the need for these teacher-training sessions and to make them possible.

Thus the effective use of resource leaders demands good communication between teachers and administrators. It demands a clear understanding of the relationship between a particular group and the church. It demands the use of imagination in finding valuable resource persons. The process of planning for and carrying out such experiences can help develop the communication, understanding, and sense of common purpose that bring about a church working together as the people of God.

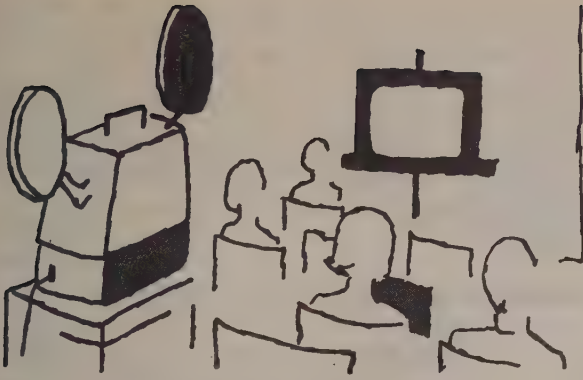
There's More Time—Use It!

(Continued from page 10)

these activities adds to the whole experience of Christian education.

Some churches are holding vacation church schools longer than two weeks. Others have two weeks of vacation church school, followed by two weeks of day camp. Still others are trying neighborhood Christian education groups for part of the summer.

Not every child, young person, or adult takes advantage of all the extra opportunities offered. But teachers and administrators must work together to find adequate time for Christian education, and then to make the best possible use of it.



A-V'S IN CHRISTIAN EDUCATION

Prepared by the Department of Audio-Visual and Broadcast Education of the National Council of Churches

For your copy of the revised and cumulative 1960-1961 Fifth Edition of the **AUDIO-VISUAL RESOURCE GUIDE**, order from your denominational publishing house or regional office, council of churches office, or local A-V dealer. Its price has been reduced from \$10.00 to \$2.95 in order that the widest possible mass market may benefit from this "standard in its field" with classified evaluations of more than 3,000 church-related A-V materials. Order today!

Current Evaluations

(from a nationwide network of interdenominational committees)

Care of Art Materials

11-minute motion picture, b & w. Produced by McGraw-Hill Book Co. (Text-film Dept.), 1948. Available from some university and other educational film libraries. Rental rates will vary.*

This is an all-animation film designed to promote greater interest in art materials: their handling and care. It discusses the use of such common tools as brushes, paints, chalk, crayons, scissors, clay, paste, and glue.

This highly informative teaching film is presented in a logical and interesting manner. Its true-to-life portrayal does an adequate job of teaching responsibility to young children. Technical qualities are good, although most evaluators felt that color would have added greatly to the effectiveness of the film. It is recommended for instruction and motivation with kindergartners through juniors.

(X-D-4)†

The Case of the Curious Citizen

40-frame filmstrip, color, script, with 33-1/3 rpm recording. Produced by the

Audio-Visual Commission on Public Information, 1958. Available from the producer: Room 2230, 250 West 57th Street, New York 19, N. Y. Sale: \$2.00.

The parents of a school child visit a public school to find out first-hand what their school is doing about "modern education." The material follows them as they are escorted through the school and discover audio-visual tools and techniques being used in a wide variety of ways.

Technically very good, this film presents its subject matter in a clear and concise manner. Its orientation toward public school situations, however, may somewhat limit its usefulness in the church. But many problems of audio-visual usage are common to both situations, and the film could be very helpful from this standpoint. It would be acceptable for instruction, discussion, and motivation with parents, leaders, and teachers. The film could also be helpful to a group of church people concerned about the schools in their community.

(X-D-5; IX-A-13)†

Children Make Their Own Plays

60-frame filmstrip, b & w, captions, guide. Produced by the National Film Board of Canada, 1956. Available from the producer. Sale: \$3.00.*

Through the medium of live photography, some children are shown with their teacher working on a project. They plan and perform in their own dramatic productions.

This filmstrip presents a helpful, step-by-step demonstration of organizing and presenting an original story-play. The script is good as far as it goes, but would require a somewhat experienced leader for proper utilization. All in all, the filmstrip is acceptable for instruction and motivation with leaders and teachers in the area of creative dramatics.

(X-D-10)†

Farm Animals

11-minute motion picture, color or b & w, guide. Produced by Encyclopaedia Britannica Films, 1957. Available from regional EBF rental libraries. Rental: \$4.00 color; \$2.50 b & w.*

This film shows a typical day on a farm. Among other things it presents the ways in which a farmer and his family

care for the farm animals.

This little film would be especially useful with children who have never been on a farm. It presents a clear and interesting picture of farm life and points out the contribution of animals to man. Technical qualities are uneven, but generally adequate. If the religious interpretation were added by the teacher, the film would be recommended for supplementary instruction and discussion with primaries and juniors. The color print has the greater effectiveness.

(I-A-4)†

Farmyard Babies

11-minute motion picture, color or b & w, guide. Produced by Coronet Films, 1954. Available from university and other educational film libraries. Rental rates will vary.*

Daisy, the farm dog, makes her morning rounds to many different animals on the farm. As the film follows her, we see a variety of baby animals such as lambs, calves, colts, chicks, and others.

As a presentation of animal life on the farm, this film is first-rate. Technical qualities, especially the photography, are generally excellent, although a few panel members felt that the quality of the narrator's voice could have been more pleasing. The film presents rural life in a good light and would be especially effective for children not accustomed to farm life. There is no explicit religious emphasis, but this could be easily added by the teacher. The film is recommended for supplementary instruction and discussion with nursery children through juniors. The color print would be well worth the small additional rental.

(I-A-4)†

Finger Painting

5-minute motion picture, color. Produced by Crawley Films, 1949. Available from International Film Bureau plus some university and other educational film libraries. Rental rates will vary.*

Directions for making the finger paint are included in this short film, which suggests various techniques of the medium in terms of the age and experience of the young artist. The film shows a beginner experimenting and studying the effects obtainable by using the palm, the side of the hand, the fist, the thumb, the finger tips. Other children are shown making designs for book jackets and other items.

Although it might seem that the film is too short to accomplish all it sets out to do, the producer has done an excellent job of giving a clear and concise presentation of the subject. Thus, the film's brevity is a strength rather than a weakness. The sound track is rather poor, but other technical qualities are adequate. While its primary use would be for leaders and teachers, it could also be used with children to show how finger painting is done. Thus, the film is acceptable for instruction and motivation with primaries and juniors, leaders and teachers.

(X-D-8)†

Glen Wakes Up

11-minute motion picture, b & w,

*See "Sources" index in your AVR6:5.

†See "Subject Area" index in your AVR6:5.

guide. Produced by the McGraw-Hill Book Co. (Text-Film Dept.), 1950. Available from university and other educational film libraries.* Rental rates will vary.

This is a dramatic presentation of the importance of being a "good citizen" in the home, the school, and the community. It is built around the story of Glen, a young boy who begins to feel that everyone has turned against him. He receives a strange visit one night by a "Mr. X" and learns that life holds more pleasure and satisfaction when he shoulders his share of responsibilities.

There may be some difference of opinion regarding the place or role of

"Mr. X" in this film, since there is no adequate explanation of what he represents. But the other qualities of the film are generally adequate. Any religious emphasis would have to be added by the utilization leader, but, all in all, the film is recommended for supplementary instruction, discussion, and motivation with juniors and junior highs and parents. It might also be useful with older primaries with careful utilization.

(VI-B-8)†

Handmade Lantern Slides

51-frame filmstrip, color, captions, guide. Produced by Ohio State University (Teaching Aids Laboratory), 1958.

Available from the producer plus many other university and educational film libraries.* Sale: \$4.00.

This filmstrip takes the viewer through the various steps in the process of making the major types of $3\frac{3}{4}$ " x $4\frac{1}{4}$ " slides. An accompanying manual supplements the filmstrip in many of the details in the process.

Generally, this filmstrip is well done and should be helpful in getting a teacher started in this type of creative activity. The script-on-film is concise and to the point, although occasionally difficult to read. All things considered, the filmstrip is recommended for preliminary instruction and motivation with leaders and teachers.

(X-D-5)†

In Search of Home

11-minute motion picture, b & w. Produced by the National Film Board of Canada, 1953. Available from Contemporary Films plus many other university and educational film libraries.* Rental rates will vary.

This film describes how a welfare agency seeks to find the right home for each child placed under its care. Two childless couples apply for adoption of a child. The first couple demonstrates the type of parental qualities looked for; in the case of the second there is reason to doubt the ability of the couple to provide a healthy emotional environment for the adopted child.

The story line of this film is well presented and believable. The background information is accurate and should be helpful to couples considering adoption as well as interesting to all people interested in this aspect of child welfare work. Technical qualities are generally adequate. The film is recommended for instruction and discussion with young adults and adults.

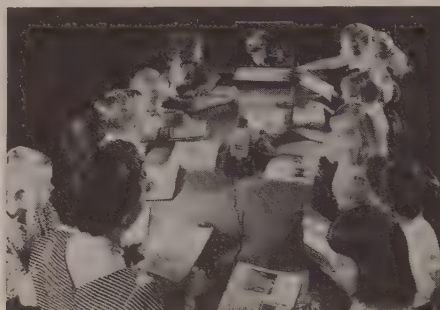
(IX-B-15; VII-D)†

(Continued on page 44)

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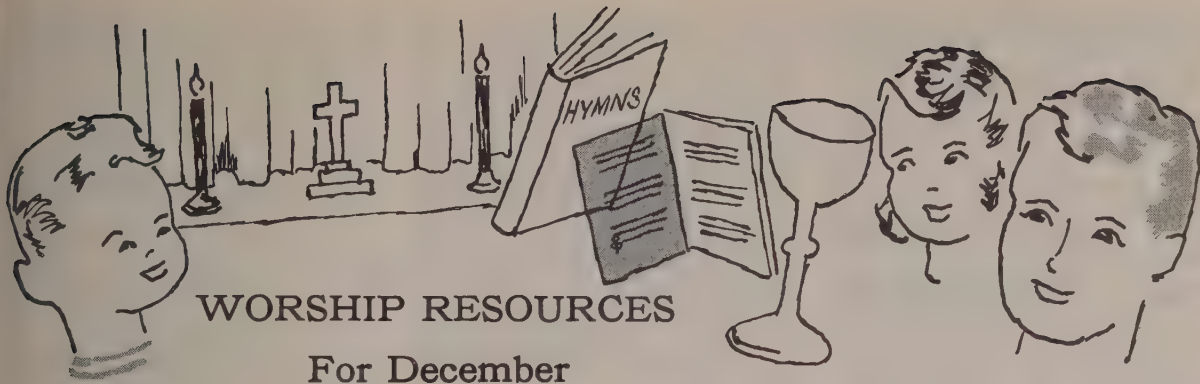
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WORSHIP RESOURCES

For December

Primary Department

by Martha Elliott DEICHLER*

THEME FOR DECEMBER:

A Christian Christmas

For the Leader

The celebration of Christmas has become so secularized that at times one wonders if the Christ himself would recognize it as a day spent in commemoration of his birth. Church school teachers have a serious responsibility in attempting to help primary boys and girls appreciate the Christian significance of the season.

What is the Christian significance of Christmas? What should be the attitude of church leaders toward Santa Claus? How does the giving of presents tie in with the religious aspect of the day? What role does Christ play in the festive preparations? How often do adults encourage the "gimme-itis" by asking children what *they* want for Christmas? Is Christmas really a time for children, or is the fact of the Incarnation one which only adults can understand fully?

These and other similar questions could be faced and discussed profitably by the teachers and officers of the primary department as they make plans for December. It would be wise to decide toward what objectives and goals the activities of the group should be guided this month.

Perhaps a parent-teacher meeting early in November could be devoted to the concern of Christmas and its celebration by Christians. The aims of the church school could be shared and in turn the parents could voice their opinions and aspirations. Only through cooperative ef-

forts can even a dent be made in the secularization of this holiday.

A list of suggested reading material for the family might be distributed. Just a word of warning is inserted here. There are many collections of Christmas stories, but often the stories are based on the theme of reward for good works. For example, a child will receive the toy he wants badly if he does a good and unselfish deed first. If this is not the concept which the church school wishes to promote, it would be advisable to be well acquainted with books before placing them on a recommended list. In addition to favorite books of the local primary staff, perhaps the following could be included:

Jones, Mary Alice, *Tell Me About Christmas*, Rand McNally & Co., 1958.

Krythe, Maymie R., *All About Christmas*, Harper & Brothers, 1954.

Sechrist and Woolsey, *It's Time for Christmas*, Macrae Smith Co., 1959.

Denominational pamphlets, such as Hathaway, Lulu, *Christmas with Children*, Board of Education and Publication of the American Baptist Convention, 1952.

For assistance musically: Heller, Ruth, *Christmas, Its Carols, Customs and Legends*, Hall & McCreary Co., 1948.

Adults' questions often establish concepts in the minds of children. Leaders in the primary department this year could forsake the traditional, "What do you want for Christmas?" and rather substitute, "What do you plan to do for Jesus on his birthday?" Since most of the boys' and girls' ideas of this holiday come from adults, every effort should be made to help the children recognize the holiday as a holy day. This can be done only to the extent that the leaders and teachers hold such a belief themselves. Upon the spiritual life of the leaders and parents depends the success of making Christmas Christian in the experiences of the primary department.

1. What Is Christmas?

CHORAL CALL TO WORSHIP: "O come, let us adore him"¹ (Chorus of "O come, all ye faithful")

INVOCATION:

Our Father God, we come today to learn more about you and your Son, Jesus. We are thankful for his life and his teachings. Please help us to know how to celebrate his birthday. Amen.

HYMN: "Silent night, holy night"

TALK:

Naturally we all are looking forward to December 25th, the day we celebrate Christmas—the day we observe the birthday of Jesus. Let's suppose you have a friend who has never heard of Jesus and whose parents or teachers have never mentioned to him that the Christian way of life is to love God with all of his being and to love everyone else as much as he loves himself. Imagine that he comes to visit you in mid-December and hears and sees much of Christmas. It is all new and strange to him. How can you best tell him about Jesus and why Jesus is important enough to you to remember his birthday each year? Think about this as you listen to our make-believe story.

PADDY'S CHRISTMAS²

One winter day Paddy Bear watched some children through a window of a log cabin. As Paddy watched, he saw exciting things. He heard exciting things. He smelled exciting things.

The children were very happy and gay. "Merry Christmas," they called.

"So it's Christmas that makes people happy and gay," said Paddy to himself. "I wonder what Christmas is."

Then the little bear left the cabin and started back to his home on a high mountain.

He hurried up the mountain to the big, dark cave where he lived.

"What is Christmas?" he asked his father, his mother, his uncle, and his aunt. But the grown-up bears were sound asleep and did not hear Paddy. He poked them and bumped up against them until they woke up.

He said, "The children in the log cabin at the foot of the mountain are having Christmas. What is Christmas?"

"I don't know," yawned Father Bear.

"I don't know," yawned Mother Bear.

"We don't know," yawned Aunt Bear and Uncle Bear. "Don't bother us."

All the big bears went back to sleep.

*Pastor's wife, East Penfield Baptist Church, Fairport, New York, with two primary children in the parsonage.

¹Hymns for Primary Worship, Westminster Press.

²Helen A. Monsell in *The New Basic Readers—The New Streets and Roads*, Fairlawn, N. J.: Scott, Foresman & Co., 1956, pp. 172-9.

Once more Paddy bumped up against the grown-up bears. At last Uncle Bear woke up. "I'll go down the mountain," he said with a big yawn. "I'll find out what Christmas is."

Down to the foot of the steep mountain went Uncle Bear. He hid behind the log cabin and listened and looked and sniffed. Then he climbed up to his cave.

"Christmas is evergreen trees and holly," he said to little Paddy. "You get them and trim your house. Then you sing a song, and that is Christmas."

Uncle Bear went back to sleep. But the little cub ran out of the cave. He got a little evergreen tree and some holly with red berries on it to trim the cave.

He set the tree in the cave and nailed the holly on the walls. Then he sang a song and pranced around the cave, and for a while he was happy.

But soon Paddy began to feel that something was wrong. "This isn't Christmas," said the little cub, shaking his head. "Uncle Bear must be wrong. Christmas surely is something more than evergreen trees and holly."

Once more he called the grown-up bears. When they did not wake up, the little cub poked them with his paws. First he gave them a small poke, then a harder poke. Next he bumped up against them, and at last the big bears woke up.

"This isn't Christmas," said Paddy. "When children have Christmas, they get all sorts of pretty things and have lots of fun. They feel good from the inside out. My holly and my evergreen tree look pretty, and I'm having lots of fun. But I don't feel good from the inside out."

This time it was Aunt Bear who said she would find out what Christmas is.

Down went Aunt Bear to the cabin at the foot of the steep mountain. She hid behind the cabin and listened and looked.

When she got back to the cave, she said, "Christmas is getting all sorts of

gifts, like toys and things to eat. You play and have a good time. Look! I've brought you some gifts, Paddy."

In one big paw she had a string of red berries for the cub. In another paw she had a small piece of log full of honey. She gave Paddy the berries and the honey. Then she went back to sleep.

Paddy hung the string of red berries around his neck. He gobbled up the honey and pranced around the cave, and for a while he was happy.

But soon the cub began to feel that something was wrong.

He thought and thought about it. At last he called the grown-up bears again. When they did not wake up, Paddy poked them with his paws and bumped against them. At last he woke them.

Paddy said, "This still doesn't feel like Christmas. When girls and boys have Christmas, they get all sorts of pretty things. They have lots of fun, and they feel good from the inside out."

Then in a puzzled voice the cub said, "The string of red berries is very pretty, and the honey tasted good. I'm having lots of fun, but I don't feel good from the inside out. So Aunt Bear must be wrong. Christmas must be something more than getting presents."

Mother Bear stood up. "I'll go and find out what Christmas is," she said.

Down went Mother Bear to the cabin at the foot of the steep mountain. She hid behind the cabin for a long time and looked and listened and sniffed.

When she got back to the cave, she said, "I have found out what Christmas is! It is more than evergreen trees and holly with pretty red berries. And it is more than getting presents. It is doing something to make someone else happy." Then she went to sleep again.

Paddy ran to the woods at once. Soon he came prancing back to the cave. His paws were loaded with all sorts of gifts for the grown-up bears.

Once more Paddy poked and bumped the grown-up bears until he woke them.

"Merry Christmas!" Paddy cried. He gave Mother Bear a big bunch of branches to clean the cave with. He gave Father Bear a stick to lean on when he climbed the steep mountain.

Paddy's gift to Uncle Bear was a big bag of nuts. And for Aunt Bear he had three red feathers in a basket.

Then Paddy knew that it was really Christmas, for suddenly he felt good from the inside out.

DISCUSSION:

Your imaginary friend wants to know about Christmas too. How will you ex-

plain it to him? What does it really mean to you? (Note: Help the children to realize that doing good for others is one way to express their love for God and for other people.)

PRAYER

2. For Jesus, on His Birthday

DISCUSSION TALK:

Christmas comes on Sunday this year. It is the day we celebrate the birthday of Jesus. When someone has a birthday, what do we usually do for him? How do we treat him?

(Encourage suggestions from the children which would naturally include such things as a cake, cards, gifts, special food, a party.)

You surely do know how we celebrate a birthday. If I came to your house on your birthday, would there be any doubt as to whose special day it was? Would all activities center around you as the birthday girl or boy?

Suppose Jesus came to your house on Christmas Day. Would he know that it was his birthday that was being celebrated? Would the activities center around him and on the things he taught us? Jesus doesn't live on earth as a human-being now, and so it is harder for us to know how to observe this day. For a moment now I want us to be very quiet and to think. Think about Jesus and the things that he did and said when he was on earth. Then try to think of things you would like to do to celebrate his birthday—things he would like too.

MOMENT OF SILENCE

DISCUSSION CONTINUED:

(After about one minute—a long enough period of silence for primaries—call upon volunteers to share their ideas of ways to celebrate Jesus' birthday. Briefly tell in your own words the parable in Matthew 25:31-45 to help guide their thoughts. Their suggestions should include activities both at home and at church. If parents and teachers have been thinking along the lines mentioned in the introduction of this month's resources, the children should be ready to share good ideas. They might include a visit to a lonely elderly person, neighborhood caroling with their own families on Christmas Eve, favors for hospital trays in a children's ward, creation of a simple service of worship to be used at home, or preparation of self-gifts for families or friends. An example of a self-gift might be: "This card entitles Mother to turn over and go back to sleep when the alarm rings. It is good for four times. Sue will prepare breakfast for all the family and serve Mother's in bed. Please present card the night before!")

(The children's ideas should definitely show a concern for other people and should not just include spare coins, gifts of left-overs or no-longer-wanted toys.)

PRAYER:

Leader: As we talk to God this morning, we will be thinking of how best to celebrate Jesus' birthday. When I pause in the prayer, you all will pray together these words: Help us to know your way, O God.

Our Father God, we know that Christmas is supposed to be the birthday of Jesus, but sometimes we forget it with making long lists of our own wishes. This year we would especially like to observe the holiday in such a way that Jesus would know it was his day.

Group response: Help us to know your way, O God.

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We would ask for your assistance as we hink about Christmas. May we include houghts of Jesus in each plan that we make for the day.

Group response

We are particularly thankful that Christmas comes on Sunday this year and we can spend part of Jesus' special day in church. May each of us include church school in our planning for the day.

Group response

3. Christmas at Church

STORY:

JESUS' BIRTHDAY
Bobby and Susan and John were in their room at church. They were ready to go in to the Christmas service. Daddy was with some of the men in their room. Mother and Mary were sitting together in the church with all the people, waiting for the service to begin.

Mary looked around. At the front of the church was a crèche: Mary and Joseph and the baby Jesus, with the animals standing near. All around the church were evergreens and electric candles in tall holders.

Mary leaned toward Mother. "Are the candles birthday candles?" she whispered.

Mother smiled. "Perhaps they are, dear. Christmas is to celebrate Jesus' birthday, you know."

Just then the organ began playing a hymn. The church choir marched in, singing. The boys and girls came from their rooms and followed in the procession. All the people stood up and sang with the choir. The hymn rang out joyously, filling the church with song. For all the people felt glad because Jesus had been born. . . .

Then the minister and the boys and girls told the story of the first Christmas from the Bible, as they had learned it. After that, the minister talked about Jesus' coming to show God's love and wisdom and righteous goodness.

"Tonight," he said, "we are celebrating Christmas in our church as Jesus' birthday." Then he told the people how to bring birthday gifts to Jesus. He read from the Bible. Jesus had talked about some people who had helped those who needed help. And then he had said, "As you did it to one of the least of these, you did it to me."

After the minister had finished speaking, groups from the church brought their birthday gifts.

"Look, Mother," Mary whispered, "there is my teacher!" She saw the kindergarten teacher bringing a picture.

"Our kindergarten children are sending a picture they have enjoyed to a kindergarten in Japan," the teacher said.

One by one the other groups brought their gifts. There were books for a town whose library had burned down. There were Bibles for a school. There was a violin for a boy at the blind school whose teacher said he was learning to play so well that he needed a good instrument. There was a box of baby clothes the women had made for a home that takes care of babies who have no mothers. There was a Christmas wreath some boys had made for the door of the minister's study. There was a gay little Christmas tree with tiny presents tied to its branches for an old man and his wife who had no children to make Christmas bright.

Finally, Bobby's Daddy came from the room where he and the other men had been waiting their turn. "There are some people who have not heard about Christ-

mas and how God sent Jesus to show his love to all people," he said. "So the Men's Club is sending a teacher to a village in Africa which has never had a teacher. And we hope that next year that village will celebrate Christmas, too."

The choir led in singing "Joy to the World," and all the people joined in.

After the service was over, Bobby and Mary and their mother and daddy walked home. A little way from the church Bobby stopped to look back. The lights were still on. They were shining through the windows. In one of the windows there was a picture of Jesus. "I hope Jesus liked the way we celebrated his birthday at our church," he said.

"I think he did, son," Daddy answered.
MARY ALICE JONES³

PRAYER

4. It's His Day

(Note: The music for this Sunday is from Handel's *Messiah*. Perhaps the church choir could record on tape the necessary parts. Otherwise portions of a record could be used⁴ or an adult quartet could sing. If this is not feasible, the leader may substitute appropriate familiar carols.

(The "living portraits" or tableaux mentioned in the service below should be posed by primary boys and girls, appropriately costumed. There should be no action. The effect will be better if a curtain is opened and closed before and after each picture. The music begins before the curtain is drawn and then softens enough to allow the group to hear the Scripture being read. Allow additional time for the children to enjoy both the music and the picture before drawing the curtain. There should be no break in the musical background through the showing of the tableaux.)

(An alternate plan would be to use colored slides in the place of the tableaux.)

INVOCATION:

O God, we come with happy hearts on this Christmas morning to thank you for Jesus. Help us to show to all people the joy which is in our hearts. Amen.

HYMN: "Joy to the world"

TABLEAUX: "The Coming of the Christ Child"

- 1. Mary and the Angel (Posed by two children)

Music (from *The Messiah*): "O thou that tellest good tidings to Zion"

Scripture: Luke 1:26-35

- 2. Mary, Joseph, and the Baby

Music: "For unto us a child is born"

Scripture: Luke 2:1-7

- 3. The Shepherds and an Angel

Music: "Glory to God"

Scripture: Luke 2:8-15

- 4. Mary, Joseph, the Baby, and the Shepherds

Music: "Hallelujah Chorus" (first two sections or the last half)

Scripture: Luke 2:16-20

CLOSING PRAYER: (While curtain is still open. Have it closed while the heads are bowed.) "Glory to God in the highest, and on earth peace among men with whom he is pleased!" Amen.

³Mary Alice Jones, *Tell Me About Christmas*, New York: Rand McNally & Co., 1958, p. 47.

⁴This is recommended also for the junior department. Perhaps the same record could be used by both departments.

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Junior Department

By Jean Hastings LOVEJOY*

THEME FOR DECEMBER:

I Give My Heart

For the Leader

Advent, Lent, and Easter are the most important times in the church calendar. They suggest the centrality of our faith in Jesus Christ in a symbolic review of his life from beginning to end. The four Sundays before Christmas which make up Advent are most important in the lives of our boys and girls, helping them to prepare through worship for the great gift of God's Son at Christmas. Children find it easy and natural to understand that the joy of giving is greater than that of receiving, if we as their parents and teachers help them to this understanding.

The general order of a formal worship service is familiar to you. Do not be bound by it, but adapt it to your needs. You will of course want a worship center which suggests the awe and wonder of the Greatest of all gifts. You may want to use a beautiful crèche. Among pictures, the manger scene from the Elsie Anna Wood series on the life of Jesus, available through several of the denominational publishing houses, is a good one to use. If you want to suggest by some painting that men everywhere in the world give of their hearts, you may use "Adoration" by Taikai Sadakata. It is distributed by Doshisha University in Kyoto, Japan, and is available from the Missions Council, 14 Beacon Street, Boston 8, Mass. Of course, there are numerous beautiful classical interpretations of the Madonna and Child. For instance, Raphael's "Madonna of the Chair" is one in which line and color are superb. Using one of the Renaissance artists' interpretations sometimes raises the question of the age of the child Jesus, who often resembles a much older child rather than one new-born. Sometimes, too, the multiplicity of figures in a nativity scene such as Fra Angelico's "Adoration" detracts from a central focus in the worship center. However, the beauty of rich color and form can offset these disadvantages, and one can feel himself becoming one of the figures kneeling in awe at the manger of the Christ Child.

I have suggested using records of *The Messiah* by Georg Friedrich Handel. The Westminster recording is clear and distinct; it has a printed script; and the records are banded so that desired portions can be selected for playing.

The learning of the hymn "In the bleak midwinter" should present no difficulty. I have found that juniors learn very

quickly and easily and like especially to learn new Christmas carols. The Christina Rossetti carol is found in *The Pilgrim Hymnal*, *The Methodist Hymnal*, and in several other generally available collections. It is worth learning both for the music by Gustav Holst and for the words which hold the important message you are trying to bring in this series:

"What I can I give Him—
Give my heart."

Choir directors who work with children tell us not to expect children to sing out when a new hymn is first played, but that repetition is the best teacher; that we can benefit best by using one selection or two over a long period. Familiar carols are suggested for use, as well as "In the bleak midwinter."

Let me repeat that when you read the Scripture, read it from the Bible itself. Even if, for convenience' sake, you have typed out the separate passages on a piece of paper, hold the Bible in your hand as you read. The children must be aware that the words you are reading come from the Bible, and know what part.

The meditations on the first and fourth Sundays you may want to write or revise yourself. You may want to substitute a legend you love for "La Befana," one which emphasizes the necessity for giving as we search for the Christ Child. I recommend the clarity of message in "A Quarrel and a Sky Full of Stars." A change of heart does not come about suddenly, even if the conversion upon confronting Jesus himself may be vividly quick. The memory of the encounter can help remind us day by day to give our hearts in all our relationships.

One last word: Advent is a season of expectation. The miracle of God's love given so freely to us in the life of a baby born into a human family is truly wonderful. Let us come to this blessed season ourselves full of expectation. The children will catch our eagerness if we lead them well.

1. O Come, O Come, Emmanuel!

PRELUDE: record of "The Hallelujah Chorus" from *The Messiah* (See "For the Leader," above)

CALL TO WORSHIP:

"O come, O come, Emmanuel!"

"The Messiah, even Jesus, our Lord, has come to dwell on earth."

HYMN: "The first Noel"

SERVICE OF PRAYER:

Our Father God, we are grateful that you came as a little baby, born into a human family, to help us know how great is your yearning love for us. Be born in our hearts, we pray, this Advent season,

that we may learn to give of our hearts to you and all men in good will and good works. Amen.

SCRIPTURE: Matthew 1:18-23

MEDITATION: "God's Wondrous Gift"

The Advent season started on the Sunday after Thanksgiving. It includes the four Sundays preceding Christmas Day, the day on which we celebrate the birthday of Christ. This season is a time of preparation, of expectation, of making ready our hearts for the greatest of gifts—God's love poured out in the precious life of Jesus, who came to live on earth more than nineteen hundred years ago. We might never have understood what God's love was like but for this greatest event of all time.

We all know that Christmas is a time of giving. Many legends and stories have been told and written about people who have searched long and hard for the most precious and rare gift of all to give the Christ Child in thankfulness for his coming to dwell with us. "Why the Chimes Rang," "The Christmas Rose," and "The Littlest Angel" are some of them known to you all. You also remember that the Bible story from Matthew, which we read, said, "his name shall be called Emmanuel," which means, God with us. This is a wondrous thing, this gift of God himself to men. How can we show our gratitude to God for his great goodness to us in sending us Jesus Christ? The world is a changed and different place because he lived and because men have wanted and tried to be like him.

The hymn of Christina Rossetti, "In the bleak midwinter," is one you may not know, but one we want to learn to use in our worship this Advent season before Christmas.

In the bleak midwinter,
Frosty wind made moan,
Earth stood hard as iron,
Water like a stone;
Snow had fallen, snow on snow,
Snow on snow,
In the bleak midwinter,
Long ago.

(Parts of second and third stanzas combined)

In the bleak midwinter
A stable place sufficed
The Lord God Almighty,
Jesus Christ.
Angels and archangels
May have gathered there,
Cherubim and seraphim
Thronged the air.

What can I give him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what I can I give him—
Give my heart.

CHRISTINA ROSSETTI¹

PRAYER: (Period of quiet meditation during which the music of the hymn "In the bleak midwinter" may be played softly.)

Giving my heart means giving of myself to do what is asked by my parents, my teachers, my friends, even when I would rather do something for myself. (Pause)

Giving my heart means studying harder than I ever have before, so that someday

¹Words by Christina Rossetti. Used by permission.

*Mrs. Lovejoy, her husband, Allan Lovejoy, and five children, are on their way to Tunghai University, Taiwan, under appointment of the American Board.

I may be a useful person in God's plan for his world, knowing how and doing my part well. (Pause)

Giving my heart means, surely, finding ways that are hard but ways that will make the world a more loving place than it is; it means loving people who do not seem attractive at first, but who are God's children and were meant to be loved.

I give my heart this Christmas!

OFFERING PRAYER: As we present our gifts, we also give our hearts to the work of thy kingdom. In Jesus' name, Amen.

BENEDICTION: Numbers 6:24-26

2. Glory to God in the Highest

PRELUDE: record of "Glory to God in the Highest" from *The Messiah*

CALL TO WORSHIP:

"O come, O come, Emmanuel!"

"Glory to God in the highest,
and on earth peace among men with whom he is pleased!"

HYMN: "We three kings of Orient are"

SERVICE OF PRAYER:

Our Father, we have often thought how wonderful it would have been in Bethlehem on that wondrous night so long ago when Jesus was laid in a manger for a cradle, and when kings and shepherds came to adore him there. We ask you to help us to know how to make our hearts pure, a fit place for Christ to come and dwell with us this Christmas. Amen.

SCRIPTURE: Matthew 2:1-11

STORY:

LA BEFINA, A LEGEND OF ITALY

The wise men were weary of their journey of following the bright star in the east. They saw a light in a cottage and hurried toward its welcoming warmth. A knock at the door brought an old woman to greet them. It was late at night, yet she had a broom in her hand and had been sweeping the floor. The wise men saw that the house was shining and immaculate.

"Old woman, will you give us lodging for a night?" they asked.

"You may come into my humble house, but it is not fit for such as you," she replied, noticing their kingly attire.

She made up a big mattress with snowy linen and warm quilts by the fire and went to bring food and drink to set before the kings. They sat down to the small feast she had prepared for them. When they had finished she gathered up the remains and the dishes, all the time apologizing for the humbleness of her home. The wise men went to sleep to the sound of her working away in the kitchen. They woke to the same sound. She set a fine breakfast before them. The time for their departure came. The kings thanked the old woman for her generous hospitality. Only then did she remember to ask them where their journey led them. They told her of the star which was leading them to the birthplace of a king, one greater than man had ever before seen. For a moment her face lit up with eagerness as she said,

"I would like to go, too, to the birthplace of a great king. I once had a kingly boy. He and my husband died of a terrible sickness many months ago. If only I could leave these memories and go with you."

"Come along, then," they said as they turned to go.

"Oh, no, I really can't," she said, looking back into the house and noticing the unmade bed, the dirty dishes on the table, the crumbs on the floor. "I have my house to clean."

So the wise men went on toward the east following the star, which was so bright its light could be seen by day.

The old woman turned back to her housework. But whereas before she had enjoyed busyness, now her work seemed drab and meaningless. Her hands on the broom handle became still and she leaned the broom against the wall. Her eyes seemed to have followed the kings in their search for the kingly child.

Going to a closet, she took out a basket of toys which had once belonged to her little boy who had died, and taking some bread and cheese from the table, she tied a kerchief around her head and started out toward the east to follow the kings and their star.

Her load became heavier and heavier and she had eaten all her bread and cheese, when nightfall found her in a strange village. She knocked on the door of the nearest cottage. A little girl answered and opened the door wide, as she looked up into the face of the kindly woman.

"Come in," she said. "Mother, look who's come to supper. An old lady and a load of toys."

When the old woman left the next day on her eastward journey toward the star and the Child, she left a toy with the little girl. And although she journeyed a whole lifetime looking for the Infant King, she never found the wise men again or the Child of Bethlehem. But perhaps she did discover the spirit of Jesus, even as you and I can, in the daily round of giving and helping to bring joy to all the children she met along the way.

Jesus said, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

So perhaps after all the old woman did give her gifts to Jesus. La Befina comes from the word "Epiphany," which begins twelve days after Christmas, and this is when the children of Italy believe the old woman still goes about giving gifts to children.

HYMN: "In the bleak midwinter"

OFFERING PRAYER:

Our Father, we know that even while we seek to know you better, we must be giving of our money and ourselves for your work through the church. Amen.

BENEDICTION: "The Lord is my helper, I will not be afraid." (Hebrews 13:6a)

3. Good Tidings of Great Joy

PRELUDE: "O thou that tellest good tidings to Zion" from *The Messiah*, using

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CALL TO WORSHIP:

"O come, O come, Emmanuel!"

We glorify and praise you, O God,
For the gift of your Son, Jesus Christ.

HYMN: "While shepherds watched their
flock by night"

SERVICE OF PRAYER:

Almighty God, giver of every good and
perfect gift, we ask for open hearts to re-
ceive the gift of thy Son, that he may en-
ter in to change our lives, that we may
want so much to be like him we give up
our selfish thoughts and ways. We ask
our prayer in Jesus' name, and pray the
prayer he taught us.

THE LORD'S PRAYER

STORY:

A QUARREL AND A SKY FULL OF STARS²

Simon was so angry that even his ten-
year-old voice could be heard by the old
shepherd on the lower slope. It was no
secret that Simon was quarreling again,
this time with young Joel. "Go on,"
Simon shouted, "take your sheep away. I
came here first and I want this grassy
spot for my own flock. Get away, I say."
No one heard Joel's answer, but in a lit-
tle while he was seen leading his sheep
off to the rocky hilltop where the wind
howled and the grass was scarce. The
hills became quiet except for the baaing
of the sheep.

At sundown the shepherds came from
all sides and led their flocks into the com-
mon sheepfold. Men and boys passed
greetings, but from quarrelsome Simon
there was only a scowl and a grunt.
When the sheep were tended and the
stars came out, the shepherds sat talking
near the campfire, but Simon crouched by
himself and sulked. But of course Simon
listened. Who wouldn't?

²By Mary Eakin. Used by permission of the
author.

They were talking about a man who
was teaching in the nearby villages and
out in the open countryside. He might
even come here, up on the shepherds'
hills. Simon listened more closely. The
shepherds told what they had heard.

"This man, Jesus, is teaching people
about God. He is healing the sick and
curing the blind. He brings joy into lives
which were sad. Most of all, he brings
hope and a new way of life. His message
is for all of us." They told what they
had heard from shepherds who were in
the fields of Bethlehem on the night when
Jesus was born. [Quote Luke 2:8-14.]

Simon slipped out of the sheepfold and,
lonely and frightened, climbed to the crest
of the hill. There on the hilltop he
found him, the man, praying under a sky
full of stars. Simon knew it must be Je-
sus. He could see his face, so strong
and sure, so full of love. Suddenly Simon
was ashamed—ashamed of his quarrel
with Joel, ashamed of all the other quar-
rels on all the other days, ashamed of the
hatred in his heart. And he lay on the
ground and cried.

After a time Simon knew that the man
was standing near him, and he heard him
asking, "Why are you crying, friend?"
"Because I am ashamed and lonely and
afraid. I want to go back to the sheep-
fold. I want to be friends with the shep-
herds. But I am afraid. I am afraid I
will quarrel again."

And Jesus touched his shoulder and
said, "Do not be afraid, Simon. Only
trust in God and do his will and he will
keep you from evil."

Simon returned in the starlight, and the
love of Jesus went with him.

In the morning Simon asked Joel to go
with him to the far pasture. Together
they tended their flocks through the day,
and at night Simon sat with the rest by
the campfire. It was easier after that.
Little by little in the days and the years
which followed, the quarrels grew fewer.
Whenever they would begin Simon re-

membered again, remembered a sky full
of stars, a man, and a message from
heaven:

"Fear not; trust in God and do his
will."

"Glory to God in the highest, and on
earth peace among men . . ."

HYMN: "In the bleak midwinter"

OFFERING PRAYER:

Our Father, in love we bring our offer-
ings to thee. Bless them, we pray, that
they may help to take thy message into
the world. Amen.

BENEDICTION: May the glory of God and
the grace of our Lord Jesus Christ be
with you, this day and always. Amen

4. For Unto Us a Child Is Born

PRELUDE: "For unto us a child is born"
from the record of *The Messiah*

CALL TO WORSHIP: Isaiah 9:6

HYMN: "It came upon the midnight
clear"

SERVICE OF PRAYER:

We glorify thee, O God, for the gift of
thy Son. May our hearts be given in love
for thee and to our families, friends, and
all with whom we come in contact. In
Jesus' name. Amen.

SCRIPTURE: Luke 4:16-21

MEDITATION: "The Scripture Is Fulfilled"

What did Jesus mean, "Today the
Scripture has been fulfilled in your hear-
ing"? That he was the promised Mes-
siah? Yes, he was that one who was sent
from God. And surely he did preach and
heal and give us a new kind of freedom
from fear in the knowledge of the love
of God as our Father. All this is true!

Today we want also to remember that
the baby born in Bethlehem grew to be a
man in the same way that you must grow
up in a family and learn how to do your
work well, make decisions, little ones
which will make you ready for the big
ones later on, the ones that determine
where and how your adult lives will be
spent.

The wise men worshiped Jesus as King
of all men. We pray in the Lord's Prayer:
"Thy kingdom come!" What is our share
in this kingdom over which Jesus reigns?

God has a plan for this kingdom. Je-
sus' coming as a baby to live with a hu-
man family was part of this plan. Our
being born into our family is a part of
the same plan. We read that Jesus
worked for many years learning to be
a good carpenter, earning the daily
bread, clothes, shelter for his mother,
brothers, and sisters after the death of
his father, Joseph. When he was about
thirty years old he was ready to call
his disciples, to teach and to preach, to
heal the sick and to comfort the needy.

Sometimes we become impatient that
things don't come to us fast enough. We
want to grow up quickly. We think that
growing up means being able to do as we
please. But this is not all there is to
growing up. We have to be ready to take
the jobs that need doing. And this takes
getting ready. Jesus had to learn how
to do God's work, and he leads the way
for us in learning to give our hearts to
God and our fellow men.

HYMN: "In the bleak midwinter"

OFFERING PRAYER:

We are grateful for Jesus, our Teacher
and Savior. We give our gifts in love that
he may be made known to all the world
as Teacher and Savior. Amen.

BENEDICTION: Galatians 1:3, 5

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Junior High Department

by Mary E. HUEY*

THEME FOR DECEMBER:

Spending or Keeping Christmas?

To the Leader

In the background of our thinking all through this month, let us keep the thought: are we preparing to *spend* or to *keep* Christmas? As we plan our worship services with our junior highs, as we practice with them the reading of the Scripture and other parts of the services, let us try to help them realize the importance of keeping Christmas rather than merely spending it. Let us pray with and for the leaders of these worship services, that they may interpret to each boy and girl in the group a sense of the joyful preparation and anticipation and profound gratitude with which we should make ready to keep Christmas.

Since there is much wonderful music for the Christmas season, let us make as much use of it as possible during these weeks. A good resource book to help us to sing the well-loved carols with more understanding is Herbert H. Wernecke's *Christmas Songs and Their Stories* (Westminster Press, 1957). It is a good idea to add to our repertoire of Christmas music by singing some additional songs besides the old "tried and true" familiar ones. If "Good Christian men, rejoice," which is suggested for use on Christmas Sunday, is not familiar to your group, you might use the music as a prelude for each of the preceding Sundays.

Words may also be used without the music. You might wish to use as offertory sentences all during the month of December the first and third stanzas of "As with gladness men of old":

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious God, may we
Evermore be led by Thee.

As they offered gifts most rare
At that manger rude and bare;
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring
Christ, to Thee, our heavenly King.

Also, the words of one stanza each of familiar Christmas hymns may be spoken as a closing prayer for the worship services of the first three Sundays.

You may note some repetition of songs and Scripture from week to week. This is intentional, to familiarize the young people with these passages. Often great hymns and beautiful Scripture selections are unconsciously memorized simply by

hearing them used repeatedly in a variety of ways.

As is the case each month, these services need not be given exactly as suggested here, nor need they be confined to a particular Sunday. Adapt them to your own situation, using as much carefully-prepared youth leadership as possible.

Remember always that the materials given are suggestions only. Encourage young people to use their own ideas, rather than reading word for word what someone else has written. The brief talks suggested this month could be springboards from which young people could develop their own ideas. The talks need not be given by one person only, but might be presented by two junior highs as a conversation. Likewise, the Scripture need not always be read by one person. It may be done by two persons reading alternate verses, by a leader and the group reading responsively, or by the group reading in unison. Such plans should be made carefully, so that the worship service is not marred by anyone's uncertainty of what he is to do, or stumbling over his particular part. Participation by young people should be well prepared for, so that both the leaders and those in the group derive benefit from the experience.

1. A Time of Preparation

PRELUDE

CALL TO WORSHIP: Psalm 95:1, 2

HYMN: "O come, O come, Emmanuel"

INVOCATION:

O Lord Jesus Christ, who didst come to earth to show us what the love of God is like, make us true messengers of thee. May all that we say and do be well pleasing to thee, so that our words and our actions may have a part in showing thy love to all whom we meet. In thy name. Amen.

SCRIPTURE: John 1:1-5

HYMN INTERPRETATION:

Advent is the period before Christmas, including the four Sundays before the 25th, when we prepare for the coming of Christ. One of the fine hymns of the Advent season is "Come, thou long-expected Jesus" (No. 62, *The Hymnal for Youth*, Westminster Press).

The tune which we commonly use for this hymn is *Hyfrydol* (pronounced "hu'-fru-dul") which was written by a young Welshman, Rowland H. Pritchard, before he was twenty years of age. The words were written by Charles Wesley when he was not much more than thirty years old. Wesley has been called the greatest hymn-writer who ever lived; during his lifetime he wrote at least sixty-five hundred hymns. Many of them we are quite familiar with, such as "Hark, the herald angels sing!" "Jesus Christ is risen today," "Ye servants of God, your Master proclaim," and "Love divine, all loves excelling."

"Come, thou long-expected Jesus" may not be as familiar to us as other hymns by Charles Wesley, but it is worthy of becoming one of our frequently used Advent hymns. The words are a simple expression of the great theme which Charles Wesley emphasized in all his writings: the love of God. Jesus is the "Hope of all the earth," the "dear Desire of every nation," the answer to every human longing. Our greatest gift this Christmas to our friends, to our families, to the world around us, is to express his love to "even the least of these." Christ was "born a child, and yet a King," a King who was to rule all hearts by his loving spirit, not a king who ruled by a show of power and force. Let us keep Christmas by showing in our lives his love and concern for others; let us not spend it only in pleasure for ourselves and our family and closest friends.

HYMN: "Come, thou long-expected Jesus"

PRAYER:

Ah, dearest Jesus, holy Child,
Make thee a bed, soft, undefiled
Within my heart, that it may be
A quiet chamber kept for thee. Amen.

2. A Time of Dedication

PRELUDE

CALL TO WORSHIP: Psalm 98:4-9

HYMN: "Come, thou long-expected Jesus"

SCRIPTURE: Micah 4:1-4

POEM:

"What means this glory round our feet,
The magi mused, "more bright than
morn?"

And voices chanted clear and sweet,
"Today the Prince of Peace is born."

"What means that star," the shepherds
said,

"That brightens through the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good will to men."

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.

So shall we learn to understand
The simple faith of shepherds, then,
And clasp kindly hand in hand,
Sing, "Peace on earth, good will to men."

And they who to their childhood cling,
And keep at eve the faith of morn,
Shall daily hear the angels sing,
"Today the Prince of Peace is born."

JAMES RUSSELL LOWELL, 1866

The prophet Micah and James Russell Lowell lived more than 2,800 years apart, but they both knew the age-old need of man for peace, when spears and swords could be beaten into plows and tools for agriculture and peaceful pursuits. In our world of 1960, mankind faces an even more urgent need—that atomic energy be employed for peaceful uses. What can a junior high do about this? We can each begin where we are to live peaceably with all those about us, and to bring the love of Christ rather than the power of force into all our relations with others.

PRAYER:

Thou didst leave Thy throne and Thy
kingly crown
When Thou camest to earth for me;
But in Bethlehem's home there was found
no room
For Thy holy nativity.

*Associate Director of Christian Education, Pasadena Presbyterian Church, Pasadena, California.

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O come to my heart, Lord Jesus:
There is room in my heart for Thee!
Amen.

EMILY E. S. ELLIOTT, 1864

3. A Time of Rejoicing

CALL TO WORSHIP:

What sweeter music can we bring
Than a carol for to sing
The birth of this our heavenly King?
Awake the voice! awake the string!
Heart, ear, and eye, and every thing.

ROBERT HERRICK, 1591-1674

HYMN: "O come, all ye faithful"

CHORAL READING:

The book of the Psalms is the great hymnbook of the Bible. Over many centuries, both in public worship and in private devotions, the Psalms have been used as prayers and songs of praise to God. While much of the Bible is quite directly God's word to man, the Psalms are in a real sense man's word to God. Just as the Psalms have expressed praise to God by unnumbered hosts of people in churches and synagogues, so we today can express our joy and gladness at the coming of Christ to the earth by using the beautiful poetry of one of the Psalms:

ALL: O sing to the Lord a new song,
for he has done marvelous things! . . .
Make a joyful noise to the Lord, all
the earth;
break forth into joyous song and sing
praises!

LIGHT VOICES: Sing praises to the Lord
with the lyre,
with the lyre and the sound of melody!

DARK VOICES: With trumpets and the
sound of the horn
make a joyful noise before the King,
the Lord!

SOLO VOICE: Let the sea roar, and all
that fills it;
the world and those who dwell in it!

DARK VOICES: Let the floods clap their
hands;

Better not
hesitate too long!

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LIGHT VOICES: let the hills sing for joy
together
before the Lord, for he comes to rule
the earth.

SOLO VOICE: He will judge the world
with righteousness,
and the peoples with equity.

ALL: O sing to the Lord a new song,
for he has done marvelous things!
(Psalm 98:1, 4-9)

PRAYER: "O holy Child of Bethlehem"—
last stanza of "O little town of Bethle-
hem"

4. A Time of Thankfulness

PRELUDE

CALL TO WORSHIP:

Leader: "The night is here! the night
which has given peace to the universe!
Who would sleep on this night when
the whole world is awake?" (Syrian
Church, fourth century.)

People: He was born at Bethlehem,
He was brought up at Nazareth,
And he dwelt in Galilee!

HYMN: "It came upon the midnight
clear" or "The first Noel"

SCRIPTURE:

Luke 1:26-31: The angel comes to Mary
Luke 2:1-20: The birth of Jesus; the
shepherds.

PRAYER:

"O God, to whom glory is sung in the
highest, while on earth peace is pro-
claimed among men of good will; grant
that same good will to us thy servants
cleanse us from evil, and give peace to
all thy people; through thy mercy, O
blessed Lord God, who dost live and
govern all things." (Mozarabic Liturgy
seventh century)

STORY:

A DREARY CHRISTMAS

Back in 1944, during the terrible year
of the Second World War, hundreds of
men and women were in prison camps all
over the world: camps in Germany and
in America; in Japan and in England.
All the countries that were fighting had
detainment camps where they put their
prisoners—soldiers and nurses who were
captured, fliers who were shot down,
families who tried to escape from their
enemies. Life was very hard in these
camps, although many countries tried to
live up to the international rules about
treating prisoners of war decently. But in
the camps many, many people died of
despair, starvation, and disease.

In one of the Russian camps there was
a German prisoner, Dr. Mueller, who was
a devout Christian. He had been a
minister and teacher before he was cap-
tured. The conditions in the camp were
very bad. Worst of all, no news ever
came through, and most of the captives
despaired for their lives and gave up hope
of ever seeing their loved ones again.

Dr. Mueller was not very well, but he
tried to cheer up those who would listen
and always to be kind to the surly guards.
But as Christmas approached, even Dr.
Mueller felt sad and discouraged. He
remembered the jolly festivity in his
family, with the Advent candles, the
carols at church, and the joy of the chil-
dren. How could anyone even think of
Christmas surrounded by such suffering
and sadness! Besides, the enemy planes
were coming over more frequently, and
some prisoners were so sick and sad that

they wished that the whole camp would be blown up.

The week before Christmas, Dr. Mueller tried to get the camp authorities to help him find ways to decorate the camp a little and make it more cheerful and festive, but they refused. He begged the guards to get a few branches of fir trees, but they were not interested. Then suddenly, at this last blow, Dr. Mueller said to himself, *What is Christmas?* And the words began to come to him, "the light shines in the darkness." Words from the Bible came too, and the words of Christmas hymns . . . "O come, all ye faithful . . . O come, let us adore him." The more words he said, the more the words came.

Dr. Mueller gathered together a small group of prisoners, and they began to say over the Christmas story. No one had a Bible, but Dr. Mueller kept encouraging them, and God's Spirit began to work among them, as always happens when people are faithful. Each day as Christmas came closer, they put together more of the story from their minds and hearts.

Something began to happen to all the prisoners. They no longer gave in to their suffering and misery. They were remembering the story of Jesus Christ and why he came.

On Christmas Day, Dr. Mueller and the prisoners held a beautiful service in that dreary camp. When it came time for the Scripture, everyone stood up and said

together from memory the entire Christmas story from Luke and Matthew. On that day Dr. Mueller and his friends found out that Christmas has first of all to do with a story that we must have in our hearts; that it has to do with a gift, the gift of Jesus Christ, who makes all the difference, whose story and spirit were able to lift up these prisoners so that a dreary Christmas became the most meaningful they had ever known.¹

HYMN: "Good Christian men, rejoice"

PRAYER:

"O God, who by the shining of a star didst guide the Wise Men to behold thy Son our Lord: Show us thy heavenly light, and give us grace to follow until we find him, and finding him, rejoice. And grant that as they presented gold, frankincense, and myrrh, we now may bring him the offering of a loving heart, an adoring spirit, and an obedient will, for his honor, and for thy glory, O God Most High. Amen." (*The Book of Common Worship*)

BENEDICTION (in unison):

The whole creation proclaims!

The Magi proclaim!

The star proclaims!

Behold, the King's Son is here!

THE GLORIA PATRI

NOTE: The call to worship, the opening prayer, and the benediction in this service are taken from a service of Christian worship found on a manuscript of Egyptian papyrus, apparently much used. In the early Christian era from which these portions of this service come, Christmas was celebrated on January 6.

bers together move freshly and wonderingly to a new dedication: one they haven't been asked by a leader to make as a part of a program, but one they feel in their hearts they must make! But some group, somewhere, may be ready . . . or may become ready.

Here are some thoughts, helps, suggestions. We hope they may prove "aids" as you plan. But the central, burning question in our Christmas worship (as in all worship) is *not* the one at the beginning of this article, but "How can we find God and be found of him?" Pre-occupation with "putting on something special" may prevent us from taking the Bethlehem journey. Nor need we search for "unusual" Scripture passages, hymns, carols, settings. Christmas itself is the most "unusual" thing that ever happened!

May we venture to suggest, then, that you plan rather simply. Don't use *all* the ideas or materials you think would be good. Allow for some silent listening. The God who still gives may have some new message for his young people this year.

The story, as found in Luke 1, 2, never grows old. Select just a few verses giving the word-pictures. Then ponder them together.

Near the beginning of December have a "Sing" some evening. Eat, have fun; then go through the carols, rehearsing for your caroling and for your worship periods. Instead of using only the familiar ones, select two or three you can learn better this year. Here are three not often sung, but with lovely, singable melodies and glad words:

"In Bethlehem, 'neath starlit skies"

"All my heart this night rejoices"

"Long years ago o'er Bethlehem's hills"

Or, if your hymnal lacks those, try:

"Love came down at Christmas"

"Christians, awake!"

"As with gladness men of old"

Learn them first in informal times around the piano. When you use them in worship, be sure the group knows the hymns, can feel their meaning, and can sing from the heart.

If prepared with care, a setting may be used for the month: two panels, separated by wide black tape or a dark drape. One panel would show the Bethlehem skyline, cut out of black, and above it a blue sky made of two layers of blue tissue carefully stretched and attached to the frame with no wrinkle. The other would be a city skyline of America, with a blue sky. If desired (and if you plan to send money for overseas relief), a third panel could depict ruins from war against the sky. For the closing worship on December 25, a light could be put high behind the Bethlehem sky, and so arranged as to shed its brightness on the other scenes.

These aids are arranged around *thoughts*. How does Christmas "call" us? You will plan your own themes, arrangements, order, music, calls, prayers. These aids are *not* in order of worship. (Remember the basic order: *Recognition* of the Presence through calls, Scripture, hymns; *renewal* as we seek forgiveness; *response* as we hear new challenge and make dedication. Let everything you use,

¹By Carol Rose in *Junior Workbook*, October-December, 1959, Board of Christian Education, United Presbyterian Church.

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THEME FOR DECEMBER:

Christmas, a Call . . .

To the Planning Committee

"What can we do 'special' for Christmas this year?" someone asks. "Give us some unusual ideas." Answer to the first question, "Nothing." To the second, "No!"

What God has done is what is "special" about Christmas. If we did nothing but ponder that arresting, breath-taking, stabbing, frightening, humbling, tugging, thrilling, love-inspiring thought for all the Sundays of December, we would probably find ourselves worshipping. We'd *have* to worship. There we'd be, sitting quietly in our meeting room, not bustling about with much "program," but different ones of us simply and honestly saying thoughts as they came into our hearts. We wouldn't even have soft music playing in

the background or candlelight; but we'd try to look at ourselves as we *are* in the light of God's amazing love. Maybe we'd be moved to pray, as if he were praying through our thoughts and lips. Outwardly, there might not appear to be anything "special" happening in the way of settings, pageantry, impressiveness. But inwardly, the most important thing might be happening—

How silently, how silently

The wondrous gift is given!

So God imparts to human hearts

The blessings of His heaven.

No ear may hear His coming,

But in this world of sin,

Where meek souls will receive Him still,

The dear Christ enters in.

PHILLIPS BROOKS

Not every group, of course, will be ready for a Quaker-type service with time free for searching, praying, and speaking until, under the Spirit's moving, the mem-

*Assistant Professor of Religion, High Point College, High Point, North Carolina.

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plan, and do simply help the group take these inward steps.) May Christmas come to you, and to our world through you.

1. Christmas, a Call—to Look Up, to Take a Journey

SEED THOUGHTS:

Do you not suppose that on that holy night long ago, there may have been *other* shepherds keeping sheep on hillsides who saw no star, heard no voices, took no journey, found no Babe? One can imagine them: here is a group arguing angrily about the political situation; here is another lazily half-sleeping; here is another discussing the price of wool; here is another so busy amusing themselves with a game that they have no time to look up.

These did not see. The focus of eyes, thoughts, and whole selves was downward, not up and out into the vast reaches of God's eternal skies. One must needs busy himself with the nearby, the immediate, the everyday problems at times; but to every life there should come times for looking up, letting thoughts reach hopefully toward One greater than he, letting his mind stretch forth in wonder.

To certain shepherds, and to certain Wise Men as we are told in the other story, came a new meaning. These saw more than a star. They caught a message. Perhaps other shepherds saw sky-brightness but, not seeking to know its purpose, turned back to their flocks or to sleep. Perhaps other Wise Men saw a light, but uncaring turned back to their books.

"Many people went to Bethlehem that

Day so long ago," says Dr. Harry Emerson Fosdick, "but did not see the Babe nor guess that all the centuries after would be dated from his coming. It requires open eyes to see Christmas and true hearts to make its meaning real; and every year as at the first, many miss it though they ride to Bethlehem."

A King might miss the guiding star,
A Wise Man's foot might stumble;
For Bethlehem is very far
From all except the humble.

But he who gets to Bethlehem
Shall hear the oxen lowing;
And, if he humbly kneel with them,
May catch far trumpets blowing.
From far away, on Christmas Day,
May hear God's trumpets blowing.

LOUIS F. BENSON

QUERIES for personal thought and meditation:

Have I been expecting God to speak to me in some dramatic way, and missed messages he had for me in little wayside scenes, people I failed to notice, simple daily events?

Have I been looking "up" as faithfully as I should?

Have I obeyed the call to "go . . . and find"?

PRAYER:

"O Father God, who ledest the race of men by thy marvelous hand, we thank thee that two thousand years ago thou didst send thy Son to this earth, giving a thrill of glory to this worn and weary world, and that thou didst reveal the way of salvation through love and the cross. But we have failed so understand this great mystery and are driven mad with our struggles and dissensions. From the depths of our hearts we repent, and like the Wise Men of old, we press forward with our eyes fixed on the Radiant Star. Amen.

TOYOHICO KAGAWA

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place;
The road to Bethlehem runs right through
The homes of folks like me and you.

MADELEINE S. MILLER

SEED THOUGHT:

In our story, those who followed the "sign" of the star took a journey. Have you ever pondered what might have been going on in the thoughts of those shepherds and Wise Men? Here they were on a road that led they knew not where. They were risking all. They ventured into the unknown with no map, no sureness, save the "call" from above. They could not trust familiar habits, knowledge, abilities; they could only trust the One who led.

(QUERY for heart-searching:) Have you ever been unwilling to venture, to "stick my neck out," to try something unfamiliar, to take a stand which I felt God was "calling" me to take? Was it because I lacked courage to trust in him and make the venture?

Our story further says that they "came and found."

(SILENCE for meditation.)

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(QUERY:) Does not God always have or us *more* than we ever dream or expect? Can we not remember, now, that when we *did* answer his call and took a journey or did something for him, we found" more than we could ever have expected? C. S. Lewis speaks of being surprised by joy!"

NEED THOUGHTS:

The story says that, after seeing and giving him gifts, the Wise Men "departed another way." Could this mean that not only did they travel a different road, but that *they themselves had somehow been made different*? Einstein told of instruments for measuring light that themselves became changed by the light. Surely all who visited the Babe felt somehow more clean, more tender, more loving. Perhaps they decided they wanted to rearrange their lives around the deep values of love of home, friends, and others. Perhaps new dreams of what they might be stirred within them. Perhaps the rest of their lives they were different for having taken this journey and knelt here.

(QUERY:) Have I sometimes felt God calling me to pull away from activities that are not so good (even though they may not be particularly harmful), and to "depart a different way"? Have I sometimes felt God calling me to kneel and give myself to *what really matters*?

2. Christmas, a Call—to Be Still, to Know

KEY IDEA in the following readings: that, intensely preoccupied with artificialities, or hurrying about selfish or surface concerns, we may miss (*and cause others to miss*) the real Christmas. How may we know what this is? Only as we become "still" enough inwardly.

And there were in the same country children

Keeping watch over their stockings by the Fireplace. And lo, Santa Claus came upon them; and

They were sore afraid, And Santa Claus said unto

Them, "Fear not, for behold, I bring you good

Tidings of great joy which shall be to all people

Who can afford them. For unto you will be given

Tomorrow, great feasts of turkey, dressing, and

Cake; and many presents; and this shall be a sign

Unto you, ye shall find the presents wrapped in

Bright paper, lying beneath a tree adorned with

Tinsel, colored balls and lights." And suddenly

There will be with you, a multitude of relatives

And friends, praising you and saying, "Thank you

So much, it was just what I wanted." And it shall

Come to pass as the friends and relatives have

Gone away into their own homes, the parents shall

Say one to another, "What a mess to clean up." . . .

"I'm dead tired, let's go to bed and pick it up

Tomorrow." . . . "Thank God Christmas only

Comes once a year!" And they go with Haste to their cold beds and find their desired rest.³

And there were in this same country, men traveling the highways by night, keeping watch over their stocks and bonds. And lo, a new star appeared in the heavens, and the brilliance of it shone round about them, and they were afraid—until they turned on their radios and heard the good news: "Fear not, for behold, we bring you glad tidings. Unto you is given this day, from the launching pad at Cape

³Adapted by Wiley Kim Rogers from a Christmas story in *motives* (Methodist Student Movement), December, 1951, and published in *The Church School*, December, 1951, p. 30. Copyright, The Methodist Publishing House. Used by permission.

Canaveral, a new satellite. . . ."

And suddenly there was a multitude of commentators, praising science and saying, "Glory to us, for this will so impress the world that no nation will dare to go to war against us."

And the wise men, seeing the new star in the south, rejoiced with exceeding great joy. And they brought forth their savings and invested them . . . for they said, "Surely the time is right. At last we have peace on earth."⁴

SILENT MEDITATION and possible ensuing meditative conversation about ways of using power for peace; for counteracting

⁴Adapted from editorial in *The Petal Paper*, in which credit was given Orrin Alfred, San Francisco.



(Isaiah 66:18)

"...and they shall come, and see my glory"

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ill will with good will; for using God's gifts reverently, humbly; and for helping, rather than harming, in the name of the Prince of Peace.

3. Christmas, a Call—to Share with Love

CHRISTMAS IS WAITING TO BE BORN
When refugees seek deliverance that never comes,
And the heart consumes itself, if it would live,
Where little children age before their time,
And life wears down the edges of the mind,
Where the old men sit with mind grown cold,
While bones and sinew, blood and cell,
go slowly down to death,
Where fear companions each day's life,
And Perfect Love seems long delayed,
Christmas is waiting to be born:
In you, in me, in all mankind.

HOWARD THURMAN⁵

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USE AS A PRAYER:

THE SILENT STARS GO BY
O Little Child of Bethlehem,
Why do your young eyes grieve?
What do your outstretched arms implore
Of us this Christmas Eve?

"Look—in the dark streets shineth
No Everlasting Light,
Hearts crucified by daily fears,
Watch through the silent night.

"Their arms hold tight to little ones,
Tear-blinded eyes turn East,
Too tired to ask for more than crumbs,
Dropped from My Christmas Feast."

O Little Child of Bethlehem,
Descend to us, we pray,
And show our hearts how best to share
With these, on Christmas Day.

HARRIET HARTRIDGE TOMPKINS⁶

4. Christmas, a Call to Worship

POEM:

Let not our hearts be busy inns
That have no room for Thee
But cradles for the living Christ
And his Nativity.

RALPH SPAULDING CUSHMAN⁷

MEDITATION:

(Three male voices, reading from back of room. Also, Reader who gives explanation.)

Reader: The time is long ago, on the night when Christ was born. The place is a Galilean hillside near Bethlehem. Three shepherds sit talking around a campfire while their sheep lie quietly near by.

First Shepherd: The stars are very clear tonight. . . . "The heavens declare the glory of God, and the firmament his handiwork."

Second Shepherd: Out here, under the stars, the Lord seems very real and very near. But when I go down into the town to sell my wool in the market place, I wonder whether some of the people there ever think of him. They would do well to spend some quiet nights here on the hillside, remembering their Creator.

Third Shepherd: It is true. Last week, every buyer tried to cheat me out of a fair price for my wool. They cannot be remembering the law of Moses—when they try to steal the food from my children's mouths.

First Shepherd: Sometimes I think our people need more help from God. It is

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⁸From *I Have a Stewardship*. Copyright, Abingdon Press. Used by permission.

not enough to go to the synagogue on the Sabbath and be reminded of his loving care. We need a better understanding of how he wants men to live.

Second Shepherd: You are right—it is the very men who try to cheat us in the market place that are most reverent in the synagogue. They say prayers and sing psalms with their lips, but their lives cannot be pleasing to God. They do not understand what God really wants of men.

Third Shepherd: Perhaps what we need is a pattern—someone to show us how God would act if he were living as a man.

First Shepherd: We need only to study the words of our great teachers. Did not the prophet Micah warn us that the costliest sacrifice at the temple altar would not be acceptable to God as a substitute for righteous living?

Second Shepherd: These great teachings have not been enough—men are still sinful. . . . Perhaps we do need a pattern—a man who could show us how God would change our lives.

Third Shepherd: Could it be that the Messiah will be such a man? We have always thought of him as a king—but perhaps not . . . perhaps he will be a common man like one of us. . . .

First Shepherd: If he were not a king, how would we recognize him? Where would he get his authority . . . his power . . . ?

Second Shepherd: His understanding of God's truth might be his authority. . . .

Third Shepherd: Yes, and his goodness might be more powerful than a king's army. . . . (pause)

(Music: "Silent Night," preferably recorded.)

Reader: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

JEANNE D. BIRRELL

PRAYER:

Our loving, giving Father, who planned for us the amazing miracle of thy Son who would come to earth to show us what thy love would be like, send thy light from the star into our hearts this Christmas time. Burn away any selfishness, wrongness. Make us clean and new. Turn our eyes toward tasks thou hast for us, even as Jesus grew into young manhood and turned to tasks thou didst have for him.

As we move on from this holy day into another week and another year, may we take the "Christmas Spirit" into every moment of our lives.

And, our Father, if it be thy will, may a bit of "peace on earth, good will toward men" come into living reality through us. In the name of the Babe of Bethlehem. Amen.

AS CHRISTMAS DRAWS TO A CLOSE

The Christmas candles are burned down . . . the evergreens have been taken away . . . the tones of the carols have merged into the air . . . the dawn has dimmed the light of the star . . . the radiant song-thrilled night is past.

Thou, O God, Holy One, Mighty Spirit of Love—thou alone remainest, thou alone. But thou art enough.

Be to us, through all the coming days more beautiful, more blessed, and more real than songs or candle or star. Live on through our thoughts. Amen.

⁹In *Workers with Youth*, August, 1948, p. 11. Copyright, the Methodist Publishing House. Used by permission.

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BOOKS OFF THE PRESS

Religion in America

Edited by John Cogley. New York, Meridian Books, Inc., 1958. 288 pp. \$1.45.

The contents of this volume are based upon papers read at the Seminar on Religion in a Free Society sponsored by the Fund for the Republic, and edited by its Staff Administrator. The eleven seminar leaders were almost evenly divided among the three major faiths. To mention but one or two of these giant thinkers would be most unjustly to relegate the others to "second class" status.

The seminar might be said to have been the vocal dialogue for one hundred persons. Much of this dialogue has been reproduced in this volume so that the messages might reach thousands of persons concerned with the relations between the religious groups in our American pluralistic society. The spirit of the week's meetings was reflected in one participant's remark that he believed "none of us would ever be quite the same again."

The ground covered by the several chapters includes Religious Pluralism and Civic Unity, Church and State, The School Question, The Secular Challenge, and Religion and the Free Society. Much of the contents is concerned with constitutional law and its application to our greatly changed social organism. The intent and expressions of the Founding Fathers with reference to church and state relations find their sons of today more than a bit confounded! We hasten to add, however, that this volume will go far toward dissipating their confusion.

The reviewer, who has long been interested in this area of study, has found these essays most informing. He holds, with President Shuster, that "all of the essays included were prepared for a brilliant seminar, the impact of which would, in the nature of things, have been transitory. This book will, I believe, give them a long and significant life."

ERWIN L. SHAVER

American Culture and Catholic Schools

By Emmett McLoughlin. New York, Lyle Stuart, 1960. 288 pp. \$4.95.

The taxpayer of the United States is

being asked for money to support Catholic schools. How does he judge the merit of the request?

"The average Protestant American knows little of the Roman Catholic school system. He passes St. Anthony's, or the Immaculate Conception on his way to work. He sees nuns herding the youngsters around the schoolyard and wonders how they can control childish mischief when their veils hamper their vision like blinkers on a horse. He reads in his sports page that in boxing the Sacred Heart has knocked the whey out of the Holy Trinity, in football All Saints have romped all over the Holy Spirit, and in track St. Joseph has outrun Our Lady of the Angels."

So, since "there has never been published a thorough-going objective study of the Roman Catholic educational system," the ex-Franciscan friar Emmett McLoughlin reports his own education in parochial grammar and high schools, twelve years in junior and senior seminaries, and fifteen years of teaching as a Catholic priest.

"The Catholic school is the voice of the Catholic Church," he says, and as such he advises against use of tax funds for their support. In the lack of more objective information, citizens deciding how to vote must consider the data he offers in full recognition of their subjective nature.

A concluding chapter calls attention to a "Shock Troop Assault on American Public Schools," through election of board members and school teachers, to control the curriculum—for example, the teaching of history. Seventy percent of the public school teachers in Chicago, he says, are Catholic; ninety percent in New Orleans. This reviewer adds the report that in New York City only about ten percent of the public school teachers are Protestant. The fact represents a fascinating complex of sociological and cultural factors as well as perhaps sectarian interests.

R. L. HUNT

Isaiah Speaks

By S. Paul Schilling. New York, Thomas Y. Crowell Co., 1959. 148 pp. \$3.00.

Concerned with mediating to lay people, in nontechnical language, the insights

gained through archaeology, history, and exegesis, this volume illustrates a happy characteristic of biblical scholarship in our time. The author presupposes all that critical study has found about the book that bears the name of Isaiah, but he is sure that "the meaning of the passages does not depend on the time or manner of their origin" (p. 54). Insistence that the entire collection of prophecies was written by one man "is neither more nor less religious" than other views that may be held.

How relevant the prophecies are! God's judgment pronounced in Isaiah 5:24 reminds us that "Twice in a generation we have created dust bowls" (p. 27). Ancient man's attempt to escape "the terror of the Lord" by entering "the caves of the rocks" (Isaiah 2:19) reminds us that we have "no defense against radioactive dust" (p. 29). Isaiah 31:1-3 suggests how we too "praise the Lord and pass the ammunition" (p. 47).

At least 213 times the New Testament quotes or alludes to the book of the prophet Isaiah, and it appears to have been popular at Qumran. "With the possible exception of the Psalms, no other Old Testament writing has so great a claim on the attention of Christians" (p. 3). Whoever uses this little volume as a guide will find himself a better servant of Him by whose righteousness Isaiah knew men and nations must be judged.

J. CARTER SWAIM

If It Be of God

By Paul Griswold Macy. St. Louis, The Bethany Press, 1960. 191 pp. \$4.00.

Anyone who has moved in ecumenical circles during the past fifteen years will recognize at once what a clarifying account Dr. Macy has given in this excellent record of the formation and growth of the World Council of Churches. One of the delightful features is the blessed absence of all theological terminology which mystifies and exasperates the average layman and even many pastors (koinonia, kerygma, eschatology, Jesuolatry, pragmatic, experiential, anthropomorphic, etc.). "Why on earth can't they talk so a plain man can guess what they're trying to say?" Why not, indeed! This is precisely what Paul Macy has done, with no loss of scholarship; here is a decided fund of valuable information which the intelligent church member ought to have within the covers of one book.

Dr. Macy is splendidly qualified to create such background material, having served on the staff of the American Committee of the World Council of Churches for many years, founding and editing its monthly *Courier*, attending many of the famous sessions described in this book, heading up the Council's mid-west regional office; and more recently, serving as special lecturer in ecumenical studies at Bethany Biblical Seminary in Chicago.

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ing from the famous ecumenical assemblies—all highly readable, here, and interesting.

Dr. Henry Smith Leiper, for many years associate general secretary of the American Committee for the World Council, has written a very warm-hearted Preface, praising Dr. Macy's skill. In appendices the author has included pictures of the Council's symbols and some original services of ecumenical worship, which local ministers will find suggestive for their own parish use.

Nobody else has brought together this much-needed series of facts. We are all indebted to Paul Macy for showing that the World Council is "of God."

MARGARET T. APPLEGARTH

The Master's Men

By William Barclay. Nashville, Abingdon Press, 1960. 127 pp. \$2.00.

Dr. William Barclay, the distinguished lecturer in New Testament at Glasgow's Trinity College, in this volume attempts to present all the available materials about the twelve Apostles. After examining all that the New Testament says about each one, he turns to traditions and legends which claim historical significance. In addition he brings pertinent information from the early Christian and Jewish writers.

The author sets forth to discover what apostleship meant to each of the Twelve, that he might help his readers to arrive at a more adequate definition of discipleship. The correct concept of Christian discipleship is basic to the task if the Church is to make a distinctive contribution to the life of our day. At this point Dr. Barclay offers many pregnant suggestions and indicates values which should be given priority, as clearly shown in the lives of the disciples.

With his ability to express great ideas in simple but attractive language, plus his scholarly background of Greek and knowledge of details, the author highlights the Gospel narrative until it is the Master one beholds, instead of those who followed him. Ordinary human beings become extraordinary through the transforming influence of the Christ, and the reader views them in new perspective. Yet one is always aware of the effect of the Master.

These extensive character sketches of the disciples make them live for us today. The volume will be helpful as a guide for groups making personality studies of the Twelve. However, it will also be enlightening for anyone willing to take time to discover what the men who became the Master's men were really like.

CLARENCE C. COLLINS

The Threshold of Christianity

By Lawrence E. Toombs. Philadelphia, Westminster Press, 1960. 96 pp. \$1.50.

It is significant that the editors of "Westminster Guides to the Bible" find it necessary to include a volume on the era between the Old and New Testaments. Since the discovery of the Dead Sea Scrolls, materials for understanding the

period are more plentiful than they were. Within fewer than a hundred pages this volume deals not only with the Qumran finds but also with the Apocrypha and Pseudepigrapha. The point is made that the years between the Testaments "were anything but 'silent'; they resound with the voices of God's people."

In what appears to be forced attempt at clever phrases, the author has a unfortunate tendency to banality as well as overstatement: "The prophetic movement, which blazed with inspiration Amos, Hosea, and Isaiah, fizzles out as a wet firecracker" (p. 9). Daniel was given to "visions in Technicolor" (p. 64). The devout Jew of the intertestamental period "would have identified himself with the spirit of the gospel song by P. I. Bliss."

The statement that "The New Testament portrait of the Pharisees, drawn in the heat of controversy, is partial and misleading" (p. 46) suggests that further study of Pharisees in the New Testament is in order. Jesus was so often in the company of Pharisees that others have concluded that he regarded them, the Puritans of Israel, as the group most likely to heed his message; and the man who wrote more New Testament books than any other describes himself: "I am a Hebrew born of Hebrews; as to the law I am a Pharisee."

J. CARTER SWAIN

The Story of the Reformation

By William Stevenson, with a foreword by John Baillie. Richmond, John Knox Press, 1959. 204 pp. \$3.50.

The year 1959 marked the four-hundredth anniversary of the Scottish Reformation, and this book was prepared partly in observance of this quarter-century. Surely the story of the Reformation is one that should be of perennial and vital interest to all Christians, and particularly to Protestants.

The opening chapter outlines the events preliminary to the sixteenth century upheaval, including such factors as the Renaissance, travel and exploration, the invention of printing, and the moral decay in the medieval church. The chapter by chapter the author traces the story in Germany, Switzerland, France, the Netherlands, England, and Scotland. There is a chapter on the Anabaptists and in the chapter on England attention is given both to the Anglican Church and to the Puritans.

The final chapter, "Our Reformation Heritage," assesses the results; while the author feels that these were primarily religious, he enumerates some of the important by-products. For example, on the economic side, Protestantism has inspired great progress, politically it has had a salutary effect on the rise of democracy, and socially its aim has been to minister "to the whole personality of man." Another factor that could have been given more attention, both as prelude to as well as result of the Reformation, is the rising tide of nationalism.

STILES LESSLIE

The Bible in the Making

By Geddes MacGregor. Philadelphia New York, J. B. Lippincott Co., 1959. 17 pp. \$6.00.

Combining in a single volume materials formerly dealt with separately, the author deals with "introduction," canon, and transmission. Sections on Old and New Testament backgrounds are followed by a discussion of the Apocrypha, the handwritten Bible, the printed Book, English versions to the present. Fourteen appendices, occupying a quarter of the volume, contain a variety of teaching aids, including illustrations of comparative translation.

J. CARTER SWAIM

Prophecy Interpreted

By John P. Milton. Minneapolis, Augsburg Publishing House, 1960. 139 pp. \$2.75.

Dedicating his work to "more than twelve hundred graduates of Luther Theological Seminary who have made preaching a pleasure and a privilege," a professor has written a book greatly needed in many sections of the church. Warning against "an oversimplified definition of prophecy, which makes it equivalent with prediction," the author points out that prophecy has too often been distorted by "a mistaken emphasis and faulty exegesis."

In language that can be understood by the layman, Milton deals with such down-to-earth matters as "Israel's Biblical Basis for Claiming the Holy Land" and the relation of atomic fission to apocalyptic imagery. The section on "The Time-dimensions of Prophecy" shows how prophecy is rooted in what God has al-

ready disclosed about himself, and in the first instance is directed to the prophet's own day. Prophecy "must not be reduced to the level of tea-leaves, by which some would seek to have their future foretold" (p. 43).

Prophecy is a religious phenomenon that must always be interpreted in the light of God's covenant relationship with his people. "When God makes a promise He expects the response of the obedience of faith if the individual concerned is to receive the blessing" (p. 70). Ours is an age of fear, but "A wrong use of prophecy can never give to the human heart the faith and the hope and the love that casts out fear" (p. 2).

J. CARTER SWAIM

Confronting Christ

By Elton Trueblood. New York, Harper & Brothers, 1960. 180 pp. \$3.00.

This is Elton Trueblood's sixteenth book but, as the jacket informs us, his first devotional book and a new approach. He has divided the Gospel of Mark into sixty sections according to subject matter, approximately 15 verses (RSV) to a section, and following the printing of the section has added his comment.

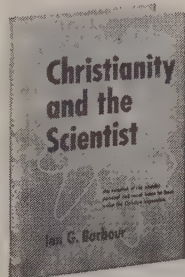
Dr. Trueblood feels, rightly, that any reader may find the main results of New Testament studies by first-rate scholars, but that what is most needed now is "an effort to understand the Gospel account by meditation in depth."

This is an excellent volume for one who would "confront Christ" as he studies the oldest Gospel. The author is gifted in "popular presentation" of basic Christian truth. It is a good book and will have a large circle of readers.

PAUL G. MACY

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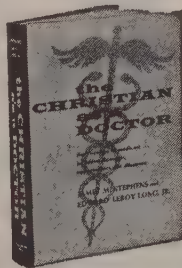
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Brothers of the Faith

By Stephen Neill. Nashville, Abingdon Press, 1960. 192 pp. \$4.00.

In a series of biographical sketches, Bishop Stephen Neill tells the story of the ecumenical movement, particularly in the last fifty years. Indeed this year is the fiftieth anniversary of the Edinburgh Conference of 1910, a conference destined to serve both as a *terminus ad quem* and a *terminus a quo* for any survey of the ecumenical movement.

No attempt is made to give detailed statistical data on each man's life; rather the purpose is to show his significance and to see him in the perspective of his contribution to Christian unity. As would be expected, the names of men like Mott, Soederblom, Azariah, Temple, Germanos,

Paton, Kraemer, Bonhoeffer, Niles, and others appear here. It would not have been immodest had Bishop Neill seen fit to include a chapter on himself; however, he does not hesitate to set forth his own observations. Quite appropriately there is a chapter on Pope John XXIII and an appraisal of the seeming shift in Roman policy in the direction of greater ecumenicity.

STILES LESSLY

Release from Sexual Tensions

By Mary Steichen Calderone, M.D. New York, Random House, 1960. 236 pp. \$4.95.

Dr. Calderone has given us a warm and loving book through which spiritual values flow with magnetic power. Her

Quaker concern for "that of God in every person" is quietly evident on almost every page, as she deals with the most sacred as well as the most intimate relationship of husband and wife. As a physician she brings a wealth of human interest material out of her clinical experience along with her technical knowledge.

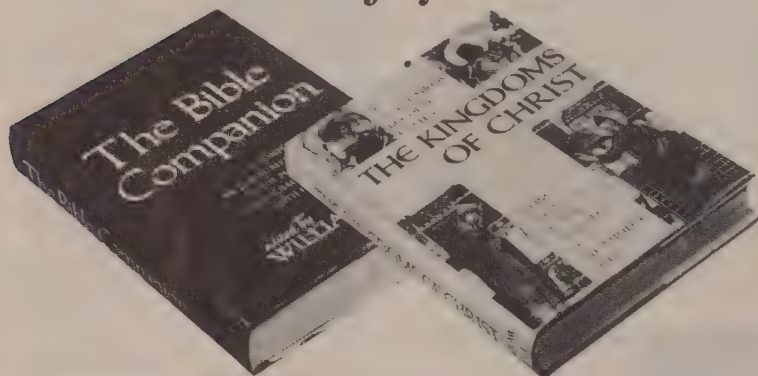
The book covers the total age-span from childhood to retirement. It touches on almost every conceivable question of fear that could arise about the sexual behavior and attitudes of married partners.

There is an honest facing of the differences in marriages of mixed faiths. Her fundamental feeling is that "the very idea that the way one person loves God and worships Him could ever be a means of separating that person from a beloved one is a contradiction in itself" (p. 214). This will disturb some sectarians but will challenge those of good will to re-evaluate the fundamentals of their faiths.

This is a book which the pastoral counselor can offer with utmost confidence to his parishioners who may not have attained in their sexual life the fullness of Christian marriage.

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Who Is My Neighbor?

Edited by Esther Pike. Greenwich, The Seabury Press, 1960. 230 pp. \$3.50.

The parable which answered the question posed in the title of this book has consistently been one of the mainsprings of Christian social and individual concern. The parable has fired our imagination in the creation of institutions and individual acts for the welfare of mankind. However, persons who need our help and concern are still with us.

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Some of the good neighbors in this book are "Samaritans," non-church people, asking us again by their existence how well we are living up to our profession.

WENDELL PEABODY

The Paschal Liturgy and the Apocalypse

By Massey H. Shepherd, Jr. Richmond, John Knox Press, 1960. 97 pp. \$1.50 each; 4 or more, \$1.25 each.

This book is listed as the sixth of "Ecumenical Studies in Worship." Unfortunately, there is no information as to the first five, though the names of the General Editors and a distinguished Advisory Board are given.

Dr. Massey H. Shepherd, Jr. has written a scholarly discussion of the Paschal Liturgy (he uses the term "Pascha" much of the time though the word will not find it in his dictionary!), its outline in the Gospel of Mark, and the great controversy over its observance about A.D. 200. In the second part of the book one finds an interpretation of the Book of Revelation as being structured on the Paschal Liturgy.

Excellent for theologians and scholars in the field, this is not a book which the average minister or layman will find easy reading.

PAUL G. MACY

A Treasury of Early Christianity

By Anne Fremantle. New York, New American Library, 1960. 512 pp. 75¢.

This publishing of a book that originally sold for eight times as much is a welcome addition to religious literature. The "Epistle to Diognetus" and stories of the martyrdom of early Christian leaders are alone worth the price. In addition, the author has given us a rich sampling of the writings of the Fathers of the Church in the first seven centuries. There are even bits to provoke a smile, as in (to quote the blurb about the book) Clement of Alexandria's giving an "Emily Postish dissertation on the proper Christian etiquette for banquets or baths." Then

there is St. Augustine's letter to the nuns, with details as to deportment, even to telling them: "Let the . . . use of baths be not constant, but at the usual interval assigned to it, i.e., once a month."

Devotion, practical Christian teaching, history, sacred poetry—all are here to be enjoyed.

PAUL G. MACY

Sinews of Love

By Thomas J. M. Burke, S. J., editor. New York, New American Library, 1959. 160 pp. \$1.95.

Three things are brought together in this picture book of Roman Catholic missions: photographs of persons around the world who are touched by Jesuit missionary effort; quotations from four papal

encyclicals bearing on missions; a principle of organization formed by six main headings of the Contents.

The 8-by-11-inch format permits extensive use of close-up photographs; these have marked human interest, although not all are of highest technical quality.

The thread of text is slight, but reveals teachings on missions as reflected in selections from four encyclicals. Correlation of the photographs and the quotations has been done with care.

The Contents are organized around six headings: the missionary character and purpose of the Church; the supranational nature of Christianity; the missionary; charitable and social work of missionaries; education and technical assistance; the role, importance, and training of local clergy.

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This book promises valuable contributions to the growing conversation between Roman Catholics and Protestant Christians whose creed asserts belief in the "holy, catholic Church."

EVERETT M. STOWE

Primer on Roman Catholicism for Protestants

By Stanley I. Stuber. Nashville, Abingdon Press, 1960. 276 pp. \$3.50.

The usefulness of Stanley Stuber's *Primer* has been such as to call for a new publication, now issued in a revised edition.

The book seeks to explain simply and factually basic beliefs and practices of the Roman Catholic Church by quotations from Catholic sources. For contrast in each chapter, the author interprets a general Protestant point of view in relation to each belief and practice.

Protestant Christians should understand Roman Catholic Christians. We must recognize Christian truth wherever found, and learn to disagree on the basis of mutual understanding in full religious liberty.

—R. L. HUNT

Rembrandt and the Gospel—a Book and a Film

For years Protestants have been searching for deeply satisfying portrayals of Christ. We have insisted that too often medieval and Renaissance art seems "stiff" or "Catholic." Recently we have become dissatisfied with many of the nineteenth and twentieth century representations, feeling that they lack spiritual strength and virility. And now comes a man to make us aware that all the time the answer to our search has been close at hand. The man is Willem Visser 't Hooft, General Secretary of the World Council of Churches, and the artist to whom he directs our attention is Rembrandt van Rijn, the seventeenth century Dutch master.

Dr. Visser 't Hooft has written an intriguing and provocative book, *Rembrandt and the Gospel*, published in the United States in 1958 by the Westminster Press. It is to be brought out in a paperback edition this fall by Meridian as part of their Living Age series.¹

Last March some of us were deeply moved by a television program based on this book and featuring an interview with Dr. Visser 't Hooft. Sponsored by the National Council of Churches, and part of its "Frontiers of Faith" program, the broadcast was well received—so much so that it was decided to make a film along the same lines. This film was televised on September 4 and is to be released to the churches.² It is an enlarged and greatly improved version of the first television program, with the camera showing the pictures as Dr. Visser 't Hooft discusses them.

In both these media—the written word and the film—Dr. Visser 't Hooft introduces us to an artist who went through many profound personal sufferings and disappointments, but who, by virtue of his

agonized spiritual search, was able to paint and draw a Christ who was heroic but was lowly and unimpressive in appearance, God "incognito" in human life, whose real character was made visible by faith. Dr. Visser 't Hooft thinks that the later works of Rembrandt on biblical subjects more truly represent the point of view of the Gospels than those of any other artist.³ In both the book and the film, Dr. Visser 't Hooft traces the events of Rembrandt's life which led to his absorption with Christian themes.

The point of view taken by the book and the film is not unique with Dr. Visser 't Hooft. Art scholars agree with him for the most part. Too long have the facts been buried in technical books of art history and artists. It is most fortunate for the Church that a writer possessing both the scholarship and the facility for warm, enlightened writing should approach these facts with Christian insight and understanding.

JEAN LOUISE SMITH

¹This may be ordered through the World Publishing Co., 2231 W. 110th St., Cleveland, Ohio. Price, \$1.25.

²For information concerning the availability of the film for in-church use and on local television stations, write to: Distribution Dept., Broadcasting and Film Commission, N.C.C., 475 Riverside Drive, New York 27, N. Y.

³Two etchings and one painting by Rembrandt were used in the special issue of the *International Journal*, "Art in Christian Education." See page 30 for a special gift rate for this issue.

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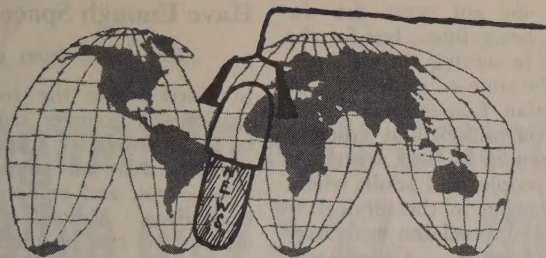
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WHAT'S HAPPENING

Youth Associates Join UCYM

NEW YORK, N. Y.—MR. JERRY F. FENTON, of the State of Washington, and MR. GORDON WILCOX, of Traverse City, Michigan, were approved as Youth Associates for the United Christian Youth Movement at the August meeting of the General Council of UCYM.

Mr. Fenton, American Baptist, is a 1960 graduate of Harvard. He has been active in the Baptist Youth Fellowship in his local church, in the state, and as National President of the Baptist Youth Fellowship. He is now chairman of the Committee on Youth Work, American Baptist Convention. He was also prominent in Spokane and Washington-Northern Idaho UCYM Councils, and a member of the UCYM General Council, 1955-58. Mr. Fenton will carry a substantial responsibility for the North American Ecumenical Youth Assembly, to be held at the University of Michigan, August 16-23, 1961. This is one of several regional ecumenical youth assemblies being held in 1960-1962 and is related to the Third Assembly of the World Council of Churches. He will share with Mr. Wilcox in the current evaluation study of the UCYM.

Mr. Wilcox, a Methodist, has attended Albion College and Swarthmore College. He has held responsible positions in local, conference, and national Methodist youth and student groups. He was a member of the Youth Work Committee of the Michigan Council of Churches and for four years a delegate to the UCYM General Council. Mr. Wilcox will serve as UCYM staff liaison with the Young Adult Council of the National Social Welfare Assembly, the Department of International Affairs, and other units of the National Council of Churches. He will be the NGO (non-governmental organization) representative to the United Nations from UCYM. A portion of his time will be given to field service and preparation for the 1961 UCYM conferences and General Council.

New Children's Work Intern

NEW YORK, N. Y.—On September 19 MISS ELIZABETH MCCORT began a one-year term as intern in children's work in the Department of Children's Work, National Council of Churches. She will help in the ongoing work of the department and in the exploration of new areas of work. Miss McCort, a native of Kansas, has a rich background of work in the church. She has served the United Pres-

byterian Church, U.S.A., for several years as parish worker, teacher, and Assistant Field Representative for the Boards of National Missions and Christian Education. She has an M.A. degree from Presbyterian College of Christian Education in Chicago, a B.D. from Vanderbilt Divinity School, and is currently working toward a Th.D. in religious education at Union Theological Seminary in New York.

New TV Religious Programs for Children

NEW YORK, N. Y.—The first religious television programs for children sponsored by the National Council of Churches are being shown this fall. These fifteen-minute films have been produced under denominational direction according to a cooperative plan developed within the Council Committees. They have been designed as constructive as well as entertaining television fare for children.

One series, *Light Time*, with a variety-show format, uses Jim Stewart, well known for his children's program in the Chicago area, as a central adult personality. These shows deal with some of the problems of living shared by children from eight to twelve years old.

Davey and Goliath, planned for the seven- to nine-year-old, will probably reach an audience beyond its designated age target. The series is about a boy and his dog, Goliath. It uses a unique three-dimensional animation technique to lead the viewer to discover with Davey "what God is like."

These two series, one a contribution of the National Lutheran Council and the other of the United Lutheran Church to the children's program of the National Council of Churches, will be followed in the coming months by at least two more series also produced as denominational contributions.

All of these, planned for children of any denomination or unchurched, should reach major television markets during 1960-61. They are available on request of local councils of churches and local stations through the Broadcasting and Film Commission of the National Council of Churches, 475 Riverside Drive, New York 27, New York. It is the hope of those engaged in the production and distribution of these shows that church families of all denominations will encourage the broadcasting of all of these shows in their area and will help build local audiences for them.

Church Leadership Laboratory

NEW YORK, N. Y.—The REV. W. RANDOLPH THORNTON, Director of Administration and Leadership Education, National Council of Churches, announces a Protestant Church Leadership Laboratory. This will be held April 16-28 at the American Baptist Assembly, Green Lake, Wisconsin. This laboratory is designed for professional Protestant church leaders who have never before attended a two-week lab of this type.

A leadership development laboratory is a unique form of training designed to increase effectiveness in interpersonal relations by means of observing and analyzing immediate group experience. The laboratory is sponsored by the National Council of Churches and conducted by National Training Laboratories, which furnishes a distinguished staff of leaders. The tuition fee is \$145.00. For application form and further information, write: Rev. W. Randolph Thornton, N.C.C., 475 Riverside Drive, New York 27, N. Y.

Bible Society Offers Scripture Portions

NEW YORK, N. Y.—To encourage families to read aloud together on Christmas Eve the biblical story of Jesus' birth, the American Bible Society is distributing millions of copies of Luke 1:5—2:40 in pocket-size reprints. The leaflet is printed in large type, with an attractive cover. Single copies may be obtained without charge by writing the American Bible Society, 450 Park Ave., New York 22, N. Y. Churches wishing to distribute quantities to members or individuals wishing to enclose them with Christmas cards may obtain copies from the Society for \$3.00 a hundred, less than cost.

The Bible Society has also published a list of suggested readings for every day in 1961. Similar lists prepared for previous years have been used by over a million people. The list is printed in bookmark form. Single copies of the Daily Bible Reading schedule are free; in quantity, the price is 60¢ a hundred.

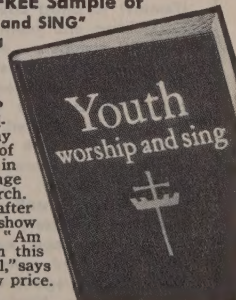


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Leaders, Too, Are Persons

(Continued from page 8)

planning, and conversation time become parts of the session planned as a whole. Each teacher accepts specific responsibilities. At each planning period teachers are encouraged to assume different responsibilities so that each may have a well-rounded experience.

Provide for in-service training. The plan described above lends itself to the use of assistants, for it provides opportunities for in-service training. Working with more experienced teachers, the newcomer gains confidence and skill. An administrator working with the lead teachers of several age groups can work out a plan of apprenticeship tailor-made for his situation. As new teachers are recruited, he can offer in-service training in which "learning by doing" is supported by periods for evaluation, discussion, and suggestion for helpful study and reading. Such teacher growth carries forward what may be done in the monthly workers' conferences.

Remember to say the appreciative words that mean much to a teacher. One teacher, writing of her class, reported: "It's as simple as this. When I like them and show them so, I get the best out of them. Developing satisfying relations is the most important thing." The administrator will also find that "satisfying relations" with his teachers will further all his administrative desires.

Special Days

(Continued from page 15)

normally takes place, rather than in a "special program." Parents who are regular churchgoers are also enlightened and inspired when they share with their children in occasions of special interest.

Many devoted persons render conspicuous service in Christian educa-

tion. They do not serve for the honor it will bring them, but for the joy they find in serving their fellows. Perhaps at the time of promotion, or during Christian Education Week, a service of recognition and installation of leaders may be held, with children, young people, and adults whom they teach sharing in the service.

The special days of the year have important meanings. Observances should be in keeping with those meanings, never trivial or directing attention to the performance of participants. Careful study of the significance of each special day, not only by administrators but by teachers and their classes, can contribute to observances that are both meaningful and worshipful.

What Resources Are Needed?

(Continued from page 11)

Each issue of the *Journal* carries evaluations of new materials.

4. A supply closet

This should be a treasure house of supplies to help the teacher make his class sessions interesting. The closet might contain a quantity of Bibles and hymnbooks, writing paper, paper clips, stapler, chalk, blackboard brushes, file folders, paste, crayons, rulers, maps, newsprint, flip chart, flannelgraph board, pins, thumb tacks, scissors. It is good to have a supply officer, who is responsible for keeping the closet neat and well stocked, adding useful items not already in the closet, as needed. He should attend the teachers' and officers' meetings to keep aware of the needs of classes and to give information about the things in the closet and how they can be used in class sessions.

5. A bulletin board

The bulletin board can be an attractive center of information, used for announcements of leadership training courses, camps, conferences, religious movies, new books, and church meetings. It can carry news items about teachers and pupils and other persons in the church; it can tell about sources of Christian education help such as libraries, community agencies, denominational and interdenominational offices. Responsibility for keeping up the bulletin board can be rotated among the various staff members and older teenage pupils, or assigned to one person.

Christian education can be greatly enhanced through the use of materials that supplement the denominational curriculum materials.

Have Enough Space

(Continued from page 14)

provided inside the rooms for primaries and younger children; it can be in hallways for juniors and older groups. Not all storage space for books, toys, and equipment needs to be built-in. Movable sets of shelves or cabinets can be used as room dividers to provide adjustable space for interest groups.

6. One wall in each room should be free from doors and windows, for hanging pictures and as a background in arranging for worship.

More complete suggestions concerning space are to be found in *Building and Equipping for Christian Education*,¹ by C. Harry Atkinson and other available materials.

Whatever we decide about building needs, we must be sure the decision is based on a careful study of our problems and needs. It is important to think through the reasons for having various rooms and equipment. The first concern must be to make the good news of Jesus Christ effective in the lives of adults, children, and youth.

¹See list on page 22.

A-Vs in Christian Education

(Continued from page 24)

Jesus, Friend of Little Children

4 filmstrips averaging 23 frames, color guide, with four 33-1/3 rpm recordings (one side for children 4-5, the other for children 6-8). Produced by Church-Crowder, 1960. Available from denominational libraries and other CC dealers.* \$25.00 complete set; \$7.00 each.

A *Kind Deed* tells the story of a soldier whose little boy was healed by Jesus.

A *Basket Lunch* relates the story of Jesus' feeding of the 5,000.

A *Glad Song* shows Jesus being impressed with the singing of little children in the Temple.

A *Happy Day* centers on the story of the little children being brought to Jesus by their parents.

These simple stories are told in language understandable to kindergarten and primary children. The art work is colorful, although Jesus seems to have gray hair which might be confusing to children who know that he was a young man. The narrator's voice is pedantic and deliberate, and the phrase "He might have said" may raise confusion with children, but other qualities of the filmstrips compensate for these questionable aspects. For instruction and discussion stimulation it is recommended for kindergartners and primaries.

(II-A-2)†

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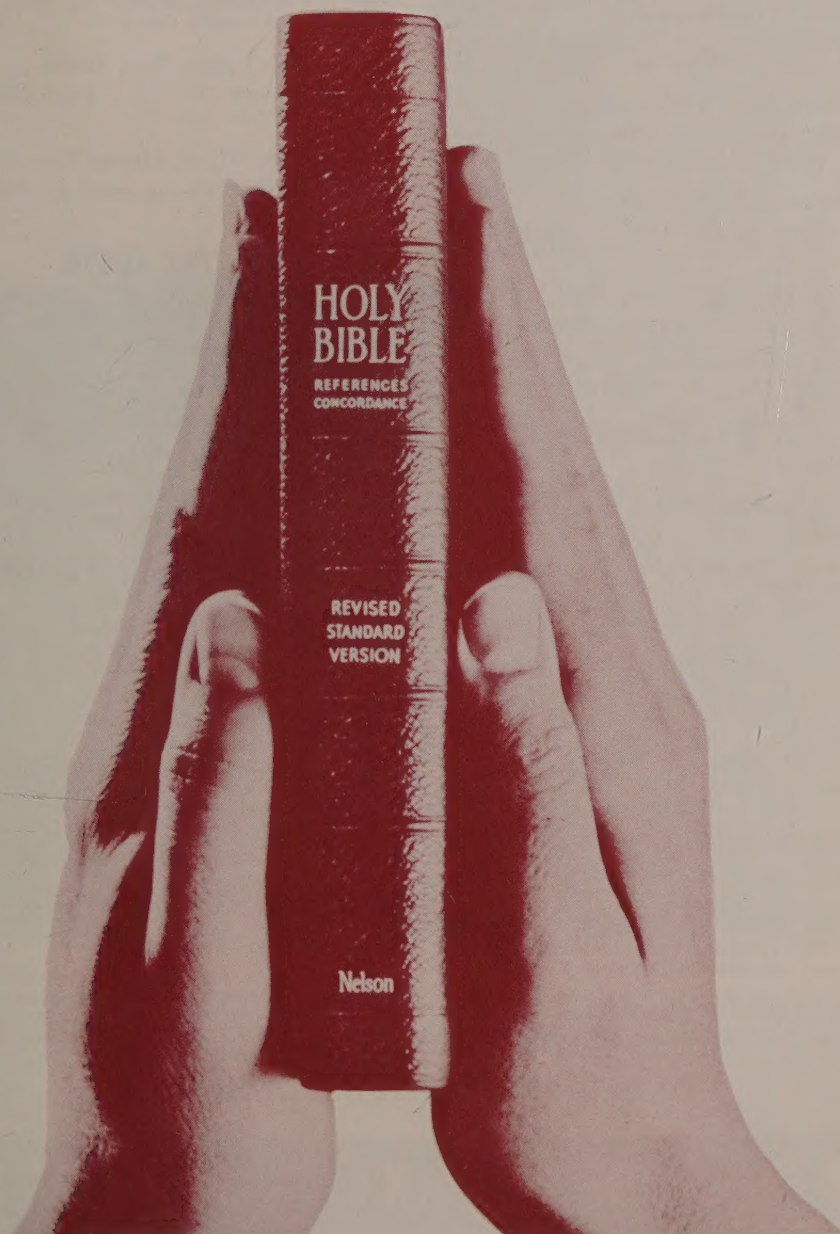
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